

DECEMBER 2006

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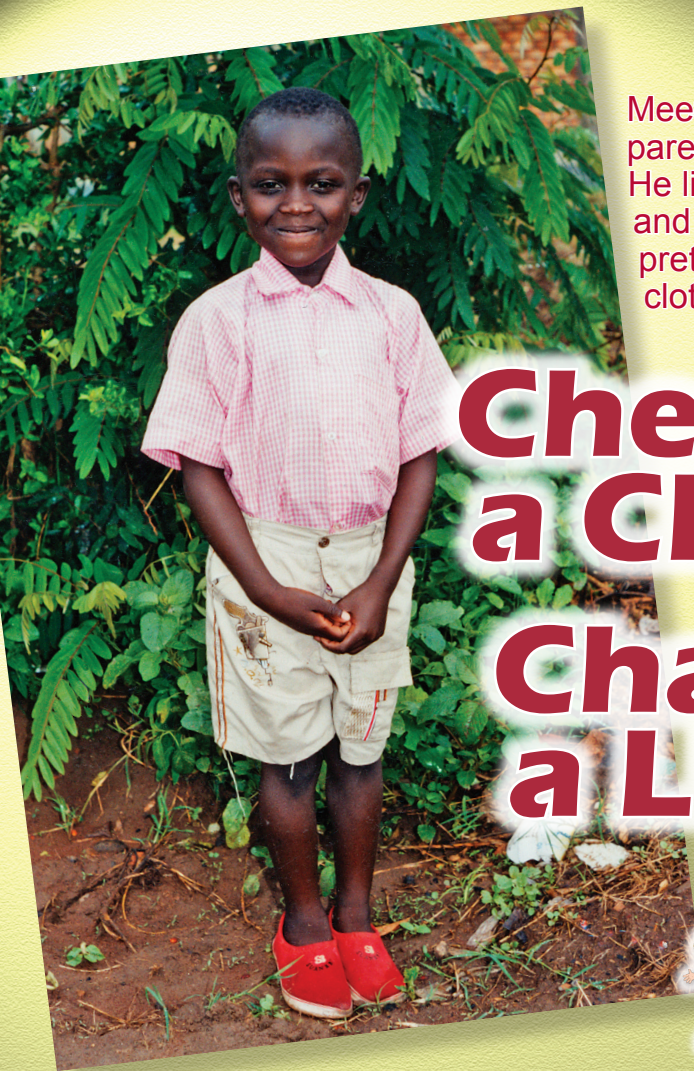
Canada and Bermuda

**Shining
a Star of
Hope**

**Stories of the
Army in action
at Christmas**

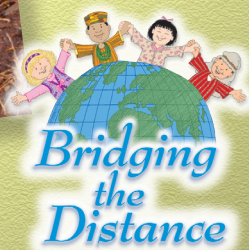
**Glory to the
Newborn King**

**Discovering Jesus afresh through
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Giving
Hope
Today

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Mission Statements

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

Salvationist informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda while engaging them with our biblical mission and purpose.

Faith & Friends

Are you sharing your faith? When you finish reading *Faith & Friends* in the centre of this issue, pull it out and give it to someone who needs to hear about Christ's life-changing power. You'll both be glad you did.





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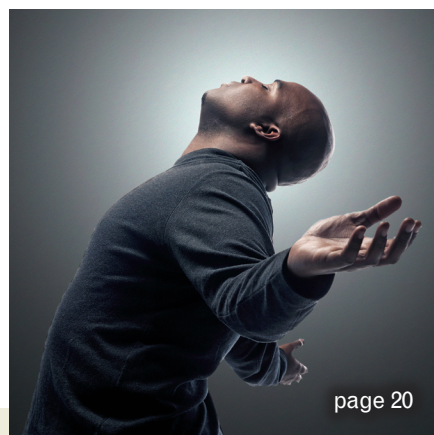
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The Salvation Army is on the front lines of giving hope during the holiday season. When we reach out in love, we see the face of Christ in others



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Jesus Shapes Our Ministry

The month of December brings many expectations, joys and even despair. Children look forward to opening presents, adults worry about spending too much, and we all prepare for the winter season to descend.

In this month that celebrates Christmas as its high point, we can often forget the person who is at the centre of the event. As lifelong students of Jesus' life and teaching, obedient to his mission and purpose, we need to soak up all we can about him, so that in turn our ministry will reflect his light and love to our world.

This month we are grateful to writers who have unpacked for us the essence and highlights from each of the Four Gospels. As disciples we are ever seeking greater truth about the life, ministry and person of Jesus, whether we are new believers or have been on the Christian path for many years. In recent years several best-selling authors have helped us discover him with fresh insight. Yet our search for his truth is never ending. It informs our mission, shapes our ministry and continues to be revealed to us by his Spirit.

Eugene Peterson, in his foreword to *Jesus Mean and Wild* (see resources, page 13), comments, "In a free-market economy everyone is more or less free to fashion and then market whatever sells: cars, clothing, ideas, self-improvement plans, movies, books—and Jesus. When evangelism is retooled as recruitment, then marketing strategies for making Jesus attractive to a consumer spirituality begin to proliferate. Words or aspects of Jesus that carry unwelcome connotations are suppressed. We emasculate Jesus." This is precisely why we remain open to God to teach us about his Son and his life.

Also in this issue we are treated to stories of Christmas ministry. Thank God for his grace and opportunities to be of service. Reflect on how our understanding of Jesus continues to shape Salvation Army ministry.

The editorial department staff wishes you all the blessings of Christmas in your ongoing ministry for Jesus.

Ray Moulton

Lt-Colonel, Editor-in-Chief



General Shaw Clifton

Words and Songs to Greet the Saviour

General Shaw Clifton challenges Salvationists to lift up the message of Christ's coming

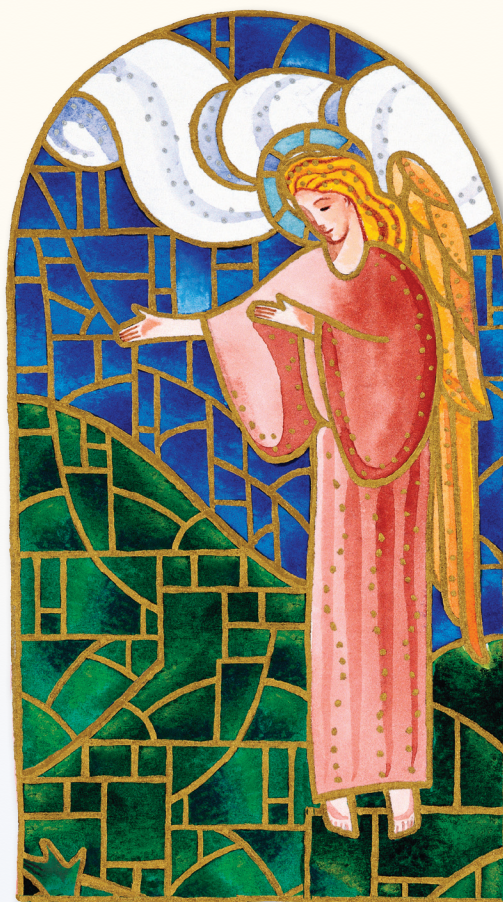
The opening chapters of the Gospel of Luke hold the divinely inspired record of words and songs that preceded and greeted the glorious birth of our Saviour, the Lord Jesus Christ. Today these words and songs still lift our hearts as we celebrate Christmas again. It is a time for speaking the good news of Jesus, and a time for singing in praise of his birth. Let Salvationists declare that the Saviour is born! Let the Army rejoice with songs of praise and gladness!

The angel Gabriel spoke to Mary with a message from God (see Luke 1:26-38): "You ... are highly favoured! The Lord is with you" (v 28). Then words of reassurance: "Do not be afraid" (v 30). Still God speaks today to affirm and encourage us. Mary was called to a sacred task, a highly privileged task, as the mother of the Saviour. Although questioning, she gave her assent: "May it be to me according to your word" (v 38). Her words of obedient surrender are an example to us all.

Next Elizabeth offered words of blessing to Mary and the child she carried (see Luke 1:39-45): "Blessed are you among women, and blessed is the child you will bear!" (v 42). Mary's instinctive response was to burst into song: "My soul glorifies the Lord and my spirit rejoices in God my Saviour" (v 46). What a marvellous picture we have of these two godly women encouraging each other and lifting their hearts and voices to Almighty God.


Elizabeth's child, John, was born first, destined to be the forerunner of the Christ. John's father, Zechariah, had been unable to speak (see Luke 1:22), but suddenly he was released from silence to voice words of praise and gratitude to God (see Luke 1:67-79): "Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them" (v 68). Zechariah recognized that John would be "a prophet of the Most High" who would "go on before the Lord to prepare the way for him" (v 76). Here is a father releasing his child into an unknown future for the sake of the plan of God.

Angelic words accompanied the good news of the birth of Jesus (see Luke 2:8-20). The angel told the shepherds by night: "Do not be



afraid. I bring you good news of great joy that will be for all the people. Today ... a Saviour has been born to you; he is the Messiah, the Lord" (v 10-11). This same message is the one we are called to declare today. It is simple, yet profound. It happened long ago, but is for all eternity. We join our voices with the song of the angels to proclaim: "Glory to God in the highest Heaven, and on earth peace to those on whom his favour rests" (v 14).

I urge the Salvationists of the world to speak on, to sing on. Let our telling of the Christmas message be clear, using words that echo the words of old, bringing blessings as of old. Let our songs be as glad and spontaneous as the songs of old that accompanied the news of his coming, songs that give glory to God.

Lift up your hearts, lift up your voices, lift up the Saviour of the world! 

*Angelic words
accompanied
the good news
of the birth of
Jesus: "Do not
be afraid. I bring
you good news
of great joy"*

Coming Full Circle

After a lifetime of searching, God found me and brought me back

by Cathi van der Eyken, Toronto Harbour Light Corps, Ontario Central Division

Just after I turned 16, I went for a walk. It was the longest journey of my life ... 24 years. It all started when, as a young girl, I was sexually assaulted. I don't remember who the man was now and I dared not tell anyone about it then. But the event caused a light to go out in my life and I became a dark person.

I lived through years of darkness. It felt like I was facing the world all on my own. There were hills that I climbed and mountaintops that I reached, but I always discovered that over the top was the down side—the darkness of depression, desperate thoughts and suicide attempts. I entered into a series of degrading and abusive relationships, always linked with some type of substance abuse.

As the years rolled on, I travelled around looking for a place to set down roots. I visited different provinces and cities—places I briefly called home—but I never really settled. Then I entered into a relationship that almost got me killed. I knew I had to escape and, at the first opportunity, I did.

By this time I was homeless, living in a shelter and smoking crack cocaine. Yet despite my circumstances, I had the will to stubbornly persevere, responding to my innate survival instinct.

Before long, I found work and soon had my own apartment. I had a job and a home, but there was still a huge void in my life. I longed for something deeper, more meaningful. It was then that I was introduced to The Salvation Army's Sunday Night Spectacular at the Toronto Harbour Light. I listened to testimonies and recognized similarities in lifestyles, hurts and sorrows. I was also being filled with God's words through Scripture and song. Though I was not aware of it at the time, God was already at work changing me. He had taken hold of the broken being I had become and was making me into something that I hadn't been for a very long time—whole!

But there was something I had to do first. On the day that I cried out to God and asked why I couldn't be loved as I longed

to be loved, he answered, "Jesus loves you." Then I understood. At that very moment, I took the hand of God and said, "Yes! Jesus loves me! And I love him!" I resolved to begin a new relationship with Christ and was filled with the joy of the Lord. This transformation did not happen overnight, but was a direct result of God's faithfulness over many years. God did not give up on me. With patient and practised hands, he

*I had a job and a home,
but there was still a huge
void in my life. I longed for
something deeper, more
meaningful*

would question. I was sensing a change, and before long I began to feel comfortable with myself, and with being by myself.

During this time I started volunteering, first by serving a Thanksgiving meal to the homeless. Then I moved on to the Harbour Light Sunday night outreach. After a lifetime of searching, finally I felt at home.

God's not finished with me yet. He is still breaking me and making me into who and what he wants me to be. Yet I joyfully grab onto his hand and let him lead the way because I know that my future is in his hands. I claim God's promise found in Jeremiah 29:11: "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Today, I am a front-line worker for the Harbour Light breakfast ministry. It's work I love to do, even though there are trials



Cathi delivers a meal and encouragement through the Harbour Light breakfast ministry

was breaking and remaking me.

The first thing to change was my constant search for a loving relationship. It wasn't a deliverance, but a journey of slips and slides. Eventually I came to recognize and embrace the sacrificial love of Jesus, and with this my search ended.

Following that was the fight against loneliness. I would cry. I would pray. I

and tribulations. God has reminded me that it's about him, not me! I feel truly blessed knowing that, because Jesus loves me, I am able to share that love with those who are in darkness, despair and loneliness.

For me, I've finally come full circle. This is where it all began, only now I'm on the other side—the winning side! And that's good enough for me. **S**

New Opening in Paradise



Following 16 months of planning and preparation, Pathway Community Church was officially launched on Sunday, September 10. Located in Paradise, Nfld. & Lab., it is the first church plant in the province in recent years. The inaugural meeting took place at the Empire Theatre in Mount Pearl Square, where the congregation is continuing to meet for its services. The theatre setting, along with a “come as you are” philosophy, generates a casual, relaxed atmosphere that makes people who are uncomfortable in a normal church setting feel at ease.

Captains Danny and Lori Pinksen, pastors, were thrilled to celebrate their first official worship service with 240 in attendance. Local government dignitaries and representatives from both divisional and territorial headquarters were present to show their support and share in the celebration. The service, which centred around the question “Who Is Jesus?”, was followed by a reception in the foyer, where the energy of the morning spilled over into conversation and fellowship.

Partying in Penticton

Salvationists and friends participated in a celebration weekend marking the 85th anniversary of Penticton Corps, B.C., in September. Events included a community barbecue with a clown and face painting for the children, while the corps band conducted two open-air meetings at both thrift store locations. Weekend leaders were Majors David and Beverly Ivany, former corps officers.



Pictured at the anniversary banquet, from left, Mjrs David and Beverly Ivany, THQ; Valorie and Stockwell Day, MP; Acting Mayor Randy Manuel, City of Penticton; Mjrs Tom and Brenda Browne, COs; Mjr William Blackman, DC, B.C. Div

Race & Reconciliation : Melting Pot or Mosaic?



**NORTH AMERICAN
URBAN FORUM**
January 9-12, 2007

A t l a n t a , G e o r g i a

Did you know that by 2007, more people will be living in cities than in rural areas for the first time in history? In Canada, 40 percent of the population lives in six urban centres (Vancouver, Calgary, Edmonton, Toronto, Ottawa, Montreal). Around the world, cities are gaining an average of a million people a week, so that by 2015 there will be an estimated 50 cities with more than a million and 21 cities of over 10 million.

The second bi-annual urban forum will take place January 9-12, 2007, at The Salvation Army's Continuing Education Center in Atlanta, Ga., U.S.A.

A 614 network event held in partnership with the U.S.A. Southern Territory, the conference is open to delegates from all denominations. Plenary speakers will include Robert Lupton from Atlanta (*For Theirs is the Kingdom*), Shane Claiborne from Philadelphia (*The Simple Way, The Irresistible Revolution*), Ray Eldred from Winnipeg and others. Sessions will discuss elements specific to the urban context, as well as focusing on faith and culture, and the exploration of new and innovative ministries.

For further information or to register, visit www.theurbanforum.com.

Did You Know ...

... the new IHQ building, opened last year, received an architectural award for its aesthetic contribution to the streetscape of London, England?

... a new Christian biker group, the Salvation Riders, has recently been formed as an independent motorcycle club for interested Salvationists? For further information, contact Mjr Calvin Collins at calberyl@sympatico.ca

... the Evangelical Fellowship of Canada (EFC), of which The Salvation Army is a member, provides a free weekly update of their current activities and initiatives that is available by e-mail? For more information or to sign up, visit their website at www.evangelicalfellowship.ca

... St. Marys Corps, Ont., won first prize for their float in this year's Fall Fair Parade?

... Ont. N Div is holding a women's winter retreat February 23-27, 2007?

... corps, public relations and social services workers in the cities of Hamilton and Burlington, Ont., recently agreed to work together to plan and co-ordinate their respective Salvation Army ministries?

... editorial department staff hold regular teleconferences with representatives from each division who help keep them informed of what is happening across the territory?

... the theme of this year's Bermuda congress, October 27-29, was Salvation Story? Watch for a report in our January issue

Territory to Consolidate Financial Statements

Readers Encouraged to Have Their Say

The territorial finance department is pleased to announce the launch of a new web page on Salvationist.ca, created as a means of connecting and communicating with local ministry unit personnel. Finance personnel not on Lotus Notes will find the website particularly useful for getting news and updates on finance and accounting related issues affecting the territory.

The largest task currently underway is the Consolidated Financial Statements Project, a plan to integrate the financial reports of every ministry unit with the territory's audited statements. It affects every ministry unit and requires dialogue and feedback from as many local personnel as possible.

In September 2005, an initial paper provided background information and

a tentative plan for how the next phase of the project might proceed. Feedback from stakeholders and further work by the finance department resulted in recommendations that were approved in principle by the territorial finance council in April, with an implementation plan subsequently approved on July 12. The second paper is intended to bring stakeholders up to date on the project and solicit further input concerning the implementation phase.

Why is The Salvation Army attempting such an ambitious task? Read all about it by downloading the second discussion paper from the new web page (www.salvationist.ca/finance). The finance department is seeking as much feedback as possible from ministry units throughout the territory. Your comments will ensure the success of this important project.

Winnipeg Targets Illegal Sex Trade

The Salvation Army has teamed with city police and local social agencies to address problems caused by Winnipeg's street sex trade. The program, entitled A Sex Trade Reality Check, involves prostitutes and their customers receiving a booklet to read about the sex trade when they're arrested.

Dianna Bussey, who represents the Canada and Bermuda Territory on IHQ's anti-human trafficking task force, comments that this new project is about "trying to get people to talk about the sex trade in an educational sense." She acknowledges that everyone who is involved in the illegal sex trade is harmed and that younger men in particular need to know that buying sex is not a "rite of passage." An online version of the brochure is available at www.winnipeg.ca/police under the Crime Prevention link.

World Watch



European Court Rules in Army's Favour

On October 6 in Strasbourg, France, a landmark ruling was made in The Salvation Army's favour by the European Court of Human Rights. The unanimous decision of the court indicated that Russia's refusal to register the Army's ministries in Moscow violated its rights to freedom of religion and association under Europe's human rights convention. The court said that when the Moscow authorities refused to register The Salvation Army in 1999, they "did not act in good faith and neglected their duty of neutrality and impartiality vis-à-vis the applicant's religious community." The court also awarded The Salvation Army 10,000 euros (approximately \$14,200 CAD) in damages.

Commissioner Barry Pobjie, territorial commander for Eastern Europe, observed that the court's ruling was "significant, not just for The Salvation Army, but for the entire religious community of Russia." He acknowledged that the judgment allows the Army to continue its vital ministry of reaching out to the lost and serving the poor and suffering more effectively.

"We regret that so much time, effort and money has had to be given to what, at best, should only be a peripheral issue," he commented. "The big issues facing Russia are those of HIV/AIDS and human trafficking. Hopefully this judgment will now allow us to focus on major issues. It has been a long and costly journey that never needed to be made. Now we thank God for the judgment and pray fervently that we can get on with meeting human need in Jesus' name."

The commissioner also emphasized that the Army's appeal to the court was not about money. "We are going to use every euro of the money awarded to us

for a one-off project to help those who need it most. Not one euro will be used for The Salvation Army or paid to our lawyers. It belongs to the poor. We do, however, gratefully acknowledge the professional support and hard work done on our behalf by our lawyers at the Slavic Legal Centre."

The court's judgments are accessible through its website at www.echr.coe.int.

Comr Barry Pobjie, TC, Eastern Europe Tty, congratulates managing partners Anatoly Pchelintsev and Vladimir Ryahovsky, attorneys-at-law, Slavic Centre for Law and Justice, on the court's ruling



God With Us—To the End of the Age

In the Gospel of Matthew, Jesus urges his followers to embrace a radical new reality: the Kingdom of Heaven

by Major Bruce Power



Matthew delivers the astounding news that the Messiah has come in the person of Jesus, a descendant of David and Abraham

The New Testament begins with Matthew's Gospel—and a long genealogy we usually skip over! Matthew's interest in Jesus as the fulfilment of the hopes expressed in the Hebrew Scriptures makes his the least familiar and accessible of the Four Gospels for modern readers. But this has not always been the case. For centuries, Matthew was viewed as elegant, detailed and insightful while Mark was a mere shadow and abbreviation of it. The current order of the Four Gospels in the canon suggests that Matthew picks up where the Old Testament leaves off in recounting the story of the emerging Church.

Matthew's Gospel opens with "the genealogy of Jesus Christ." We are so used to this combination of the names Jesus and Christ (the Greek translation of the Hebrew title Messiah) that its intended impact is muted. Matthew delivers the astounding

news that the Messiah has come in the person of Jesus, a descendant of David and Abraham. The genealogy divides the story of the people of God into three eras—the time from God's call to Abraham to the birth of David; the period of the kings from David to the exile; and the era from the exile to the birth of the Messiah. The birth of the Messiah marks the beginning of a new age in the history of God and his people.

Prophecy Fulfilled

The birth of the Messiah is no ordinary event—a virgin daughter of Israel is impregnated by the Holy Spirit in fulfilment of prophecy. The child is named Jesus, the Greek form of the Hebrew Joshua, "The Lord saves," and is also identified as Immanuel—"God with us." A celestial sign attests the birth of the "king of the Jews," and Magi come as pilgrims to pay homage and worship the child. As Matthew recounts events surrounding the birth of Jesus, the story of the people of God is subtly retold. Herod, the brutal and ruthless king, seeks to destroy the child, launching a bloodbath of infants reminiscent of the acts of Pharaoh (see Exodus 1). Just as finding refuge in Egypt saved Israel, the family of Jesus, led by another dreamer named Joseph, seeks safety in Egypt. Upon hearing of the death of Herod, the family makes their own exodus to the promised land.

John the Baptist is then introduced as a preacher declaring: "Repent, for the Kingdom of Heaven has come near" (3:2). Matthew identifies John as the prophesied forerunner of Jesus. When John baptizes Jesus, the narrator tells us that Jesus "saw the Spirit of God descending" on him and heard himself identified as God's Son (3:16). Led by the Spirit into the desert for 40 days—mirroring Israel's 40-year sojourn in the wilderness—Jesus emerges faithful to his identity as the Son of God and to his mission to establish the Kingdom of his Father. Matthew next tells us that Jesus went to live in Capernaum

and also began to preach: “Repent, for the Kingdom of Heaven has come near” (4:17).

Matthew wants his readers to understand that, in the person of Jesus, the rule of God has intersected with human life. The Kingdom of Heaven that Jesus calls people to embrace will overcome the power of Satan and establish the purposes of God for his world. The Hebrew Scriptures proclaimed the rule of God, but too often the people had failed to be faithful to the covenant. Yet God’s purpose was not to be thwarted. His Kingdom would be established on earth. Citing texts and nuancing his narrative to echo Scripture, Matthew demonstrates that, in the works of Jesus, the promises and predictions of Scripture are being fulfilled.

Jesus calls people to turn and embrace the Kingdom of Heaven he is establishing around himself. Matthew links Jesus’ preaching with the proclamation of John the Baptist to demonstrate that the purposes of God remain constant (compare 3:2 and 4:17). God is seeking to form a people who embrace righteousness in daily life. Judgment will fall on those who reject this value. Following the section on Jesus’ preaching, we read how he calls Peter and Andrew, James and John to follow him. Then Matthew summarizes the mission of Jesus in Galilee, describing how his preaching, teaching and healing draw large crowds (4:23-25).

The New Torah

Jesus provides what has been described as a “new Torah.” If we understand the term Torah as meaning instruction, the structure of Jesus’ teaching in Matthew makes a lot of sense. Beginning with the Sermon on the Mount, the bulk of Jesus’ instructions are set out in five major blocks, each of which concludes with a structural marker (5:1-7:28; 10:5-11:1; 13:3-53; 18:1-19:1; 24:4-26:1).

In the Sermon on the Mount, Jesus teaches about life in the Kingdom of God, beginning with a series of nine blessings (beatitudes) that are reminiscent of the Ten Commandments. In this context he calls on disciples to be salt and light (5:13-16), declares that his work fulfils the Law and the Prophets (5:17-20) and further elaborates Kingdom values. The second block is a discourse on discipleship and the third gathers parables describing the Kingdom. Instructions for the community and warnings and admonitions for

disciples in the final age provide the focus for the final two collections.

Two turning points in the narrative are clearly marked. In the first, Matthew writes: “From that time on Jesus began to preach, ‘Repent, for the Kingdom of Heaven has come near’ ” (4:17). This is used to summarize and introduce the mission and focus of Jesus in Galilee. Matthew goes on to describe in detail the manner in which God confronts Israel in the person of Jesus, Messiah, Son of God. He is careful to note that the mission of Jesus first focused on calling faithful Israelites to respond to the Kingdom of God, a call that will eventually be extended to the whole world.

The second turning point follows Peter’s confession, the climax and conclusion to the first half of the Gospel: “From that time on Jesus began to explain to his disciples

this community serve as brokers of salvation, redemption and transformation for the world. They have been given this status by binding themselves to Jesus as disciples. They are now children of God (5:9, 45), and authorized to appeal to God as “Father” (6:19). This new family (12:49; 28:10) lives the teaching of Jesus in daily life.

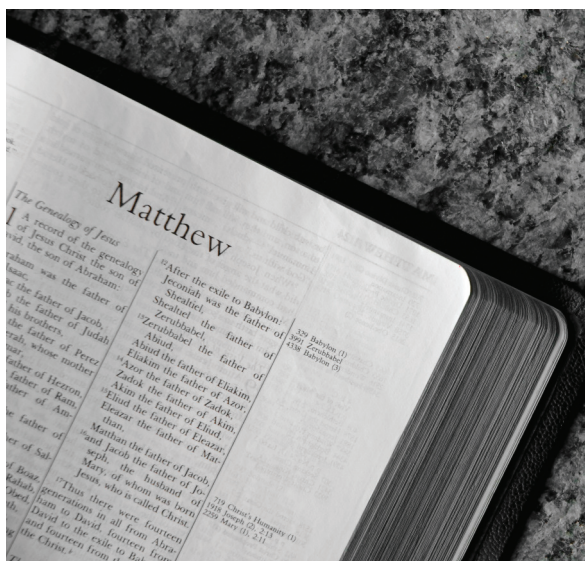
Peter is the model disciple who exemplifies this new status in Matthew’s account. The first disciple called to follow (4:18-20), he is the spokesperson for the group, identifying Jesus as Messiah (16:16). But we also see in Peter a figure in which faith and doubt are both present. In the account of Jesus calling to Peter to walk on water (14:22-31), we find this mix of faith and doubt. Even John the Baptist struggles with doubt and is called by Jesus to “not fall away” (11:2-6 NIV). But though such internal tension will persist in the lives of disciples, this does not need to disable or destroy their faith.

Following the description of Jesus’ crucifixion, Matthew’s observation that the tomb was carefully guarded (27:62-66; 28:2-4, 11-15) is critical. The resurrection authenticates Jesus’ identity as Son of God, Messiah, descendant of David, promised in Scripture. Matthew also details Jesus’ self-disclosure as Son of Man, and how he embodies the values of the Kingdom and lives out its moral demands. Jesus models the way in which his followers are to be salt and light in the world (5:13-16). This quest for righteousness has its roots in the Hebrew Bible’s ethical tradition—to be holy as God is holy (see Leviticus 19:1)—and is affirmed as the most important of human activities.

Bound to Mission

As Jesus brings both righteousness and judgment into the context of everyday life—in Galilee, on the journey to the cross and in Jerusalem—disciples bring righteousness and judgment into their contexts as well. This understanding of their ongoing mission is demonstrated by two critical texts that shape Matthew’s presentation of Jesus. In the first, at the midpoint of the Gospel, Jesus asks his disciples about his identity. Peter declares: “You are the Messiah, the Son of the living God” (16:16). Jesus replies, “Blessed are you ... for this was not revealed to you by flesh and blood, but by my Father in Heaven” (16:17). Peter is then described as

continued on page 10



that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life” (16:21). This Passion prediction introduces and summarizes the remainder of the Gospel, Jesus’ preparation of the disciples, and the journey to Jerusalem to his death and resurrection. As events are building to a climax, Matthew records two further predictions of the Passion of Jesus (17:22; 20:18).

Rooted in Israel

Throughout his narrative, Matthew demonstrates that the new people of God must acknowledge their roots in Israel. But he also introduces a term not used in the other Gospels. The term “church” describes the community established and bound together by salvation. The members of



For God So Loved the World

by Commissioner M. Christine MacMillan, Territorial Commander

God chose to live his vision of love in a sign whose billboard went beyond any slogan. His sign saw words becoming flesh through a “child wrapped in bands of cloth” lying in a manger cooing sweet nothings. Yet humankind watched as this crib story leapt into the world with articulation never yet seen. “And the child grew and became strong; he was filled with wisdom, and the grace of God was on him” (Luke 2:40).

During the past 12 months the back page of this magazine has featured a series of “Living the Vision” challenges. The first statement in January declared, “We envision a territory in ongoing conversation.”

At a young age, Jesus turned baby words into conversation. In Luke 2:46 we read that, away from parental control, he was “in the temple courts, sitting among the teachers, listening to them and asking them questions.” The nature of Jesus’ conversation that day had child prodigy outcomes: “Everyone who heard him was amazed at his understanding and his answers” (v 47). His explanation for escaping his

distraught parents was one of “Living the Vision” conviction: “Didn’t you know that I had to be here, dealing with the things of my Father?” (v 48, *The Message*). This line, with tones of retort, added confusion to his earthly parents’ state of anxiety.

Like Jesus, we have a range of choices. Yet he found himself “living a vision” as Saviour, taking a spiritual formation that came from the heart of God his Father, who risked his vision on sending his one and only Son in human flesh instead of giving us mere words! It was a “Living the Vision” hope accessible through the lens of life’s experience!

Amazingly, this sign is not for a certain era or specific location. As “God loved God” (the Father loving the Son), in the same way God loves the whole world. In turn, this month’s back-page vision statement is one of global mission.

This “Living the Vision” challenge does not always comfort me, for if I dare to look through the eyes of Jesus, I see him waking up in all varieties of dress, language and culture, both in sync with God’s desire and appealing to




our own favour. I see it vividly through The Salvation Army, which globally wakes up in 111 countries each morning.

Does Jesus recall his manger days when he sees a baby clutched up into the horror of human trafficking, to be sold into pornographic dens of perpetrators? This is but one of a range of global visions whose ugliness is daily expanded through hunger, violence and injustice.

Yet, whoever we are, this “Living the Vision” God jumps off the back page of history

when we see him walking toward us, arms held high in a saving embrace. It leads us into a belief beyond creed—a hope that walks into our mess of living and says, “Yes, I believe in you. Believe in me.”

These days I find myself responding to just such a God, whose promise of everlasting life will only last if I grab the vision now. A Christmas story, when lived, is front-page news, but ***I was just thinking ...*** who will imprint this global vision in the midst of our human questions? 


continued from page 9

the rock on which the Church will be built, and is given “the keys of the Kingdom of Heaven; whatever you bind on earth will be bound in Heaven, and whatever you loose on earth will be loosed in Heaven” (16:19).

In the Gospel’s final scene, the 11 disciples go to Galilee to meet Jesus. “When they saw him, they worshipped him; but some doubted. Then Jesus came to them and said, ‘All authority in Heaven and on earth has been given to me. Therefore go

and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age’ ” (28:17-20).

In the final analysis, the new people of God are to be bound to Jesus and to their mission in the world. Disciples may always be marked by a blend of worship, devotion and doubt. This is why they

need to commit to each other, worship their Lord and strive to emulate him, wherever the purposes of God may take them. Faithful obedience will overcome doubt, for Jesus is present in the local church community, which is entrusted with the Messiah’s authority and mission to transform lives and redeem the world. Through the disciples, Jesus makes his appeal to the whole world: “Turn around, the Kingdom of Heaven is near.” God remains with us. 

Officer Appointments: Who Decides?

Salvationists now have greater input into the appointment process—but the transition to a more consultative approach takes time

Interview with Lt-Colonel Don Copple, Divisional Commander, Ontario Central Division

When The Salvation Army was founded more than 140 years ago, many of its officers were young men and women—often still in their late teens—who had recently come to faith in Christ. They had boundless energy and enthusiasm for leading others to that same saving and cleansing knowledge of the Lord.

Those early officers worked tirelessly, enduring hardship and often persecution to accomplish that task. They moved from appointment to appointment, as often as every four months—regularly interspersed with a few weeks of furlough.

As The Salvation Army became more established, officer appointments lengthened to two or three years on average. However, neither the officers nor their congregations had much input into the process of choosing pastoral leadership for local corps.

In recent years, The Salvation Army has been working to revise its appointment system to allow more participation for both its officers and its corps. Change, however, is not always easy. It takes time for people to

adapt to new ways and for all of the “bugs” to be identified and worked through.

Lt-Colonel Don Copple has been a Salvation Army officer for 42 years. He has experienced these changes from the perspective of a corps officer, as well as various positions in divisional leadership. He addresses some of the questions arising from these changes in procedure.

How have corps responded to the changes in the appointment process?

For the most part local corps have welcomed the opportunity to have input into the appointment process. There is some confusion as to whether they are free to identify specific individuals for appointment, whether they can interview those individuals or whether they still only have the opportunity to outline characteristics desirable in a new corps officer. When corps members discover they

have little input as to the specific individuals who may be assigned, there is some waning of interest.

What issues have arisen from having lay leaders contribute to the appointment process?

The primary benefit to the system is that it allows the divisional leaders a forum to engage in productive conversation with the corps members. It is also a valuable opportunity for corps members to meet and discuss elements of the congregation’s ministry in its community. This has been enlightening and has increased the appreciation of the demands made on officer staff.

One challenge of this system is that it is created primarily for an urban division whereas most of this territory is rural. Logistics involving frequent visits to corps for reviews, evaluations and now local officer consults, are complex and costly.

It also can create expectations that are simply out of reach. In most instances the “wish list” of what corps leaders are looking for in corps officers is unrealistic.


What factors are involved in the appointment process now that would not have been included in the past?

There is a tendency for every congregation to take on characteristics of its own. These days, no two corps look alike. This makes the appointment process much more complicated. Liaising with the local congregation helps to clarify local expectations and needs.

Are there further steps the Army can take to make local leaders feel part of the decision-making process?

At some point we will want to extend the process, allowing corps members the opportunity to interview “candidates” for the position of corps officership. Initially this should be reserved for a few corps that have a high level of local leadership.

What is the main challenge to the new system?

The transition from our old, quasi-military system to a more consultative approach will be a long and arduous journey for us as a denomination. It will require considerable time for us to develop the skills necessary to proceed with confidence in this direction. We will have to contend with the ongoing discussion between the traditionalists and those who want to move us rapidly into change. Continued experimentation will help us to redefine our approach to officer appointment in the sphere of corps leadership. 

Watch for more articles on the appointment process in future issues of Salvationist

No two corps look alike. This makes the appointment process more complicated



A Message FOR OUR Times

by Lt-Colonel David Hammond

Handel's *Messiah* strikes to the heart of the gospel

Christmas is a time when the world often seems to be turned upside down. Santa Claus replaces the Christ Child as the central focus of attention and "Merry Christmas!" is often replaced with "Happy

tion of Christian theology. I felt able to see beyond the music to the soul of the piece." Finding Jesus at Christmas in such a fresh and living way ought to be a priority for every Christian, and we should be forever grateful for the remarkable circum-



George Frideric Handel



Completed in just 24 days, Handel's Messiah is widely regarded as one of the greatest feats in the history of music composition

Holidays!" Is there any help for those among us who long to worship the newborn King? How can the world be turned right side up?

In our family, at least for one evening of the season, the answer comes from a presentation of Handel's *Messiah*. To those who have ears to hear, it is a life-changing, light-bringing message. John Wesley proclaimed it as one of the greatest sermons ever preached. Author Philip Yancey wrote, "The *Messiah* for me is a kind of epiphany and a striking revela-

stances that surrounded the creation of Handel's musical masterpiece.

In April 1741, librettist Charles Jennens sent composer George Frideric Handel a textual treatment on the life of Christ, including passages from both the Old and New Testaments. Intrigued and moved, Handel soon began working on a new oratorio, thinking it would take a year to complete. Astonishingly, he completed the entire work, 240 pages of manuscript, within 24 days. The original

still survives, complete with ink blots and evidence of late and hasty corrections. It is widely regarded as one of the greatest feats in the history of music composition.

Handel's *Messiah* remains today as a proclamation of the gospel, an attempt to view the mighty act of redemption from an artistic point of view. Here a grand design has been conceived, all centring on Jesus, the Messiah, who came to rescue us from the fallenness of this evil world.


The work begins with a

collection of lilting prophecies from Isaiah that promise to bring peace and comfort to a disturbed and violent world. It then moves from Bethlehem to Calvary, with the haunting chorus, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29 KJV) and the reminder, "Surely he hath born our griefs, and carried our sorrows ..." (Isaiah 53:4 KJV).

One of the climaxes is the *Hallelujah Chorus*, which comes at the end of Part Two. It is based on verses from Revelation, concluding with: "And he shall reign for ever and ever and ever. Hallelujah!" (see Revelation 11:15 KJV). When writing the music, Handel was heard to proclaim, "I see all Heaven before me, and the great God himself."

Many concertgoers may hear only the magnificent music, but surely this is to miss the whole point of the composition. *Messiah* contains the real Christmas story, cradled in glorious music, which should drive us to thoughtful listening and reverent worship.

For me, the best is left to the last, when, after a celebration of the resurrected Christ, the music anticipates the assembly of believers around the throne of Heaven, singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Revelation 5:12 KJV). To that I say Amen! Come, Lord Jesus.

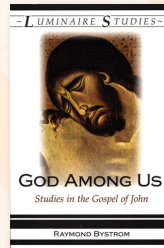
May he come to your heart this Christmas. 

God Among Us

Studies in the Gospel of John

by **Raymond Bystrom**

Designed for the discerning reader and student of the Scriptures, this reflective commentary is suitable for personal study or group interaction.

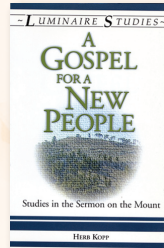


A Gospel For a New People

Studies in the Sermon on the Mount

by **Herb Kopp**

In this study of Jesus' "sermon" from Matthew 5-7, the author takes a close look at the various topics and calls ordinary believers to live by the ethics of our Lord.

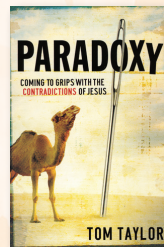


Paradoxy

Coming to Grips With the Contradictions of Jesus

by **Tom Taylor**

If Christ's message was so important, why did he communicate it so mysteriously? Taylor explores eight puzzling statements whose meanings reveal critical truths about life, faith and relationships.

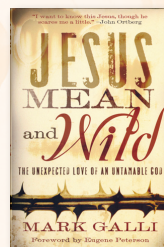


Jesus Mean and Wild

The Unexpected Love of an Untamable God

by **Mark Galli**

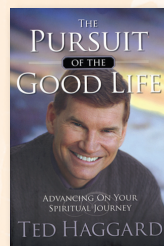
The contemporary church loves to paint Jesus as gentle, meek and mild. This striking new work looks at him from the perspective of Mark's Gospel and introduces us to a different sort of Saviour—one who often makes other people feel decidedly uncomfortable.



The Pursuit of the Good Life

by **Ted Haggard**

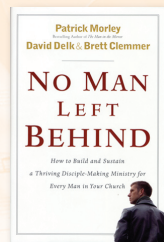
Using the tabernacle of Moses, the author shows how God invited you into his presence and gave you a road map to becoming a competent Christian. Take the challenge and learn how to approach God more effectively.



No Man Left Behind

by **Patrick Morley, David Delk and Brett Clemmer**

Drawing on 30 years of research and work with more than 2,500 church congregations, the authors offer a proven strategy that will help you disciple every man in your church.



A Gift of Brass

St. John's Citadel Band

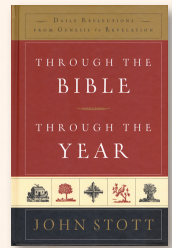
A variety of seasonal selections including *A Christmas Festival*, *Born Is the King*, *Gentlemen's Carol*, *Christmas Calypso*, *Sweet Little Jesus Boy*, *Three Kings Swing* and more. Also features Heather C. Pritchett, piano. \$20



Through the Bible Through the Year

by **John Stott**

John Stott is one of the most beloved and significant pastors and authors of the last 50 years. In this book he offers daily reflections from Genesis to Revelation with an emphasis on both the "big picture" of the story of God and the nature of God as Trinity.



A Yorkminster Christmas

Yorkminster Citadel Band and Songsters

With music ranging from traditional carols to contemporary seasonal songs, and containing a number of very appealing favourites, this disc will be a welcome addition to many Christmas CD collections. \$20



Christmas Tidings

International Staff Band

This new release features *The Proclamation of Christmas*, *Bleak Mid-Winter*, *Il Est Né*, *Kings of Orient*, *Yule Dance*, *I Wonder As I Wander*, *Christmas Joy*, *The Little Drummer Boy*, *Christmas Tidings*, *Gaudette* and others. \$27.95



Heart of Worship

Impact Brass

A collection of musical offerings presented out of a spirit of worship. Tracks include *Celebration of Contemporary Gospel Song*, *Somebody Prayed For Me*, *Covenant Worship*, *Jesus Folk Revival*, *Through the Blood of the Lamb*, *There Is a Saviour* and *Be Unto Your Name*. \$20



Forward

Gordon Ward, cornet, with the New York Staff Band

Includes *Forward*, *Swedish Hymn*, *The Heralds*, *Pastorale*, *The Victor*, *Cavalleria Rusticana*, *Blessed Assurance*, *Quicksilver*, *Wonder of His Grace*, *The Victors*, *At Thy Feet*, *When I Remember* and *Stars and Stripes*. \$25.95



Let Everything Praise

Melbourne Staff Band

Featured on the band's recent North American Tour, this disk includes *Let Everything Praise*, *Temple Visions*, *Everlasting Swingin' Arms*, *Christ-Hymn*, *His Eye Is On the Sparrow*, *Touching the Wave*, *Lord of Sea and Sky*, *A Gaelic Blessing* and more. \$20



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Man of Mystery

Mark's Gospel skips the birth narrative, but gives us "inside information" about this puzzling man named Jesus

by Major Cathie Harris



Why does this fellow talk like this? Why does he eat with tax collectors and sinners? Who is this man who creates such conflict?

Beginnings are important. I've learned this the hard way. When I start reading a novel, I am so eager to get into it that I skip over the first few pages *really* quickly. I don't need all that introductory stuff! Just get me to the action. But then, 20 pages in, I come across names and comments and I can't figure out what's happening. I'm lost! So back to the beginning I go, reacquainting myself with who the characters are and what they are up to, paying more attention to the details.

Let's take time then to pay attention to the beginning of Mark's Gospel. Right away we seem to have a problem. The Christmas

story is absent. There is nothing about how or where Jesus was born or about the manger, the shepherds or the Wise Men. The story starts when Jesus is already an adult, ready to launch his ministry. So let's take a close look at Mark's beginning, a "good place to start."

First Impressions

The first verse of Mark's account reads: "The beginning of the gospel about Jesus Christ, the Son of God" (Mark 1:1 NIV). Mark catches our attention by beginning his Gospel with privileged, inside information. He tells us who Jesus is: "Jesus Christ, the Son of God." Keep in mind that no one else in the story knows this—not the crowds, not the Pharisees, not the scribes, not even the disciples. They will have to come to their own conclusions as they watch Jesus and listen to his teachings.

In a sense, Mark begins with the conclusion. As readers we are told the truth about Jesus right from the start. But we don't know what this truth means. If we want to know the whole truth, the deeper truth, we will need to follow the story closely. The opening statement suggests that Mark isn't going to lay out arguments in a logical order, convincing us to believe. Rather he will skillfully and quickly tell us about Jesus and trust that we will encounter him for ourselves as we become part of God's ongoing story.

If beginnings are important, then so are first impressions. We are influenced by them, whether we like to admit it or not. Mark gives us a quick snapshot in Chapter 1 of Jesus and his mission. These aspects of ministry are repeated again and again, chapter after chapter. So what are Mark's first impressions of Jesus?

- **Jesus calls.** He urges people to follow him and be his disciples. He is no lone ranger. He works with a team and forms a community, even when that community seems to constantly misunderstand and get things wrong (1:14-20; 4:13-34).
- **Jesus teaches.** From his initial words,

people are captivated. He teaches with authority (1:27).

• **Jesus heals.** He heals the whole person—physically, emotionally, socially and spiritually. This is seen in 1:40-45 where Jesus touches a man with leprosy (one considered “unclean”), healing his disease and restoring him to society.

• **Jesus prays.** Very early in the morning he slips away from the others to a solitary place (1:35). He keeps in close communion with God, his Father.

Who Is He?

From the very beginning of Mark’s Gospel, people repeatedly ask, “Who is this man who teaches and heals with authority?” This question is so essential that Jesus himself asks it of his disciples in 8:27: “Who do people say I am?” His actions and his words create a stir among the people and huge crowds follow him with amazement from place to place, wondering who he is and what he’s up to.

But some people aren’t so much amazed as annoyed. Some of the authorities of society (teachers of the law, Pharisees, scribes) are threatened by Jesus. Why does this fellow talk like this? Why does he eat with tax collectors and sinners? And so by Mark 3:6, near the beginning of the story, “the Pharisees went out and began to plot with the Herodians how they might kill Jesus.” The story no sooner begins than the end appears to be in sight. Who is this man who creates such conflict? The crowds are drawn to Jesus, his teaching and his healing. Yet the religious leaders feel threatened and label him as a troublemaker, a blasphemer.

As we read through Mark, the tension grows. Between the popularity with the crowds and the plot to kill Jesus by the authorities stand the disciples, those whom Jesus has called to follow him. Mark presents them to us as a rather dull group, not easily “getting it” and at times actively resisting Jesus and his mission. They don’t understand the parables, even with an explanation. They are filled with fear during a storm, even though Jesus is with them. By halfway through the story, Jesus has to rebuke them: “Do you still not see or understand? Are your hearts hardened? Do you have eyes but fail to see, and ears but fail to hear?” (8:17-18).

There are, however, also moments of clarity and conviction. Peter declares, “You are the Christ” (8:29 NIV). Perhaps we identify with the struggle of the dis-

ciples to understand who Jesus is. We, too, strive to fully respond to Jesus and live out his mission in our world. We try different methods and argue among ourselves about which is the greatest. We, too, have moments of misunderstanding as well as moments of clarity. Jesus doesn’t give up on his disciples. Rather, he continues to teach them about God’s ways.

Son of God, Son of Man

One of Mark’s main themes is the tension between the way of God and the way of the world. He draws attention to this through the various “titles” used for Jesus. The Jews of the time were expecting the Christ (Messiah). He would be of the line of David, rescue them from Roman oppression and set them up in their own kingdom. They would be a great nation. So when people in the story refer to Jesus

the world’s way. The struggle of Peter and the disciples against a serving, suffering Jesus continues in us. But Mark gives us a glimpse of God’s way through the life of Jesus:

- While humanity sets up boundaries between “insiders” and “outsiders,” God’s way is to welcome all—women, children, lepers and Gentiles.
- While humanity wants to control God and keep him within the walls of the temple/church, Jesus ministers out in the open where all can hear him.
- While the way of humanity is to stereotype people and ignore the messiness of the world, Jesus touches those considered unclean and spreads holiness to all.
- While humanity seeks for success and honour, Jesus faces persecution, suffering and death in order to bring new life.



Jesus’ method of fulfilling the way of God flies in the face of all that we expect. This Jesus—Christ, Son of God—is first and foremost Son of Man, living on earth, facing pain and giving his life so people might be ransomed and transformed.

To Be Continued

If Mark’s beginning surprises us with no manger, shepherds or angels, his ending is even more puzzling. Most scholars agree that the original text of Mark ends at 16:8. Jesus is raised from the dead and an angelic being shares this news with the women who come to the tomb. “Trembling and bewildered, the women went out and fled from the tomb. They said nothing

to anyone, because they were afraid.”

Now what kind of an ending is that? It’s incomplete! It’s like watching a TV show for an hour and seeing the “To Be Continued” screen. Exactly! The story is to be continued, through Paul and Timothy, through Martin Luther and Catherine Booth, through you, through me.

Mark tells us in the first verse who Jesus is. But as we read the story from beginning to end we come to know the “whole truth” about Jesus. He has come as Son of Man, as a servant, to ransom humanity. It is for us to decide if we, too, will be followers. If we say yes, we are called to live the way of God rather than the way of humanity. We will carry on the story of Jesus that Mark narrates and go and tell people about Jesus—that he lived, died and rose again, and is coming again in glory! ☺

as Christ or Son of God they are expecting that he will fulfil these aspirations.

As we read through Mark, however, we see Jesus constantly resisting these titles. He silences the evil spirits who call him Son of God. He instructs people he has healed not to tell others. This seems strange! If we read more closely we will see that Jesus refers to himself not as Christ, not as Son of God, but rather as the “Son of Man.” Jesus himself defines what Son of Man means: not one who is served but one who serves others and gives his life as a “ransom for many” (10:45). Peter strongly resists this notion. He argues with him. But Jesus’ response to Peter is strong and dramatic: “Get behind me, Satan! You have the way of the world in mind, not the way of God” (8:33).

In a success-driven world, we, too, can be tempted to confuse God’s way with

Beyond Mars and Venus

Men and women are distinct, yet God has designed us to work together

by Captain Kathie Chiu

Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.

Woman was taken out of man—not out of his head to top him, nor out of his feet to be trampled underfoot, but out of his side to be equal to him, under his arm to be protected and near his heart to be loved.

—Anonymous

Men are from Mars, women are from Venus. If you've read the book by relationship guru Dr. John Gray, you'll know what I'm talking about. Women think, feel and act differently than men. We also lead differently. Studies show that men are more task-oriented, autocratic and use the command and control method of leadership, whereas women lead in a democratic way and prefer a team approach.

When I was young, I loved to run and climb and play sports. But I was also very attached to my dolls—a "girl game." While boys were playing competitive sports, girls were learning to get along by playing dolls or dressing up. While boys were strategizing how to win, girls were learning to share power. There was no winner or loser when girls played with Barbie.

God knew what he was doing when he created women. And he did a wonderful job, if I do say so myself! But that's not how many women feel—especially those with leadership ability. Women are told in subtle and not so subtle ways that if they want to succeed, they must change who they are.

Gender barriers in the workplace are often reinforced by the organization's structure. For example, many work schedules fit the lifestyle of men who need women to look after the children and keep house. In this case, it's not the women but the structures that need to change. Given the right opportunity, women can succeed in the workplace.

Here are some of our strengths:

Women place a high value on relationships. That works well in our roles as wives and mothers, but can also be valuable in the workforce—especially in the network of communications. Women talk


more, which encourages more interaction and discussion. This can lead to solutions and innovative ideas.

Women's emotions are closer to the surface. This makes some men uncomfortable. The other day in my writing class the male teacher remarked that the temperature was cold. One of the more mature female students responded: "I wouldn't know—my body's thermometer isn't working very well these days." Embarrassed, the teacher said, "That's a little more information than I wanted." To

enforce policies, and negotiate new ones every day. We do this while balancing housework, volunteer work, social life, marriage and sometimes a job. What board or committee can compare with that kind of experience? These are transferable skills, and yet they are often overlooked or dismissed as irrelevant by male leaders. Just because we haven't sat on a certain board or committee doesn't mean we don't know how to get the job done.

The Salvation Army is called to be different from secular organizations. 1 Peter 2 tells how Christians are not like the rest of the world—we are strangers on this earth. Men may be from Mars and women from Venus but, in the final analysis, we're all aliens. Our true home is in Heaven. Verse 11 urges: "Abstain from sinful desires, which war against your soul." The world is full of power-hungry people who seek to control others to get ahead. Christians must be different.

Men and women are distinct, yet God has designed us to work together. As women, we must value our femininity as God's gift and use it wisely. Men should also value who they are in God. Can you imagine the benefits if men and women decided to work together, instead of trying to dominate each other?

Two is always better than one. My husband and I live this out every day. He is my biggest cheerleader and I thank God for him. I also realize that my self-worth doesn't come from the organization I work for, the job that I do or my leadership roles. It comes from my personal relationship with my Saviour, Jesus. That's just the way God wants it to be. 

Further Resources

Then God Created Woman: Finding Fulfillment as the Woman God Intended You to Be by Dr. Deborah Newman, Focus on the Family Publishing
Ordinary Women Extraordinary Strength: A Biblical Perspective of Feminine Potential by Barbara Cook, Aglow Publications



*Women are told
that, if they want to
succeed, they must
change who they are*

which the woman retorted, "Too bad, deal with it." We all laughed at the exchange. If men and women are going to work together, we need to be comfortable with our differences, and even learn to celebrate them.

Women have innate leadership ability. As mothers, we were born to lead our children. We organize, motivate and



Divine Touch With a Human Hand

by Major Jean Hefford, Adult Ministries Secretary, THQ Corps Ministries

As we remember Christ's coming this Christmas, we are reminded that Jesus is God Incarnate. This month, and throughout the year, he can be found working through a multitude of volunteers who are his hands and feet, ministering to others through The Salvation Army's community care ministries.

Community care ministries is a group of spiritually motivated men, women and young people who are committed to building healthy communities through compassion, action, reliability and enthusiasm.

As adult ministries secretary, I listen as community care volunteers visit and pray with the sick and lonely. I see them befriend the friendless and observe countless cups of tea or coffee given in acts of worship. I marvel at their genuine concern for people in tough situations as they seek to restore hope. I observe the divine touch with a human hand reaching out to provide spiritual and social ministry to those in need and I witness volunteers with a heart of compassion bringing meaning to a



broken world—all in the name of Jesus.

Jesus said, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40). What a privilege it is to be his hands extended. Does this hope possess you?

To learn more about community care ministries or to offer assistance as a volunteer, contact your corps officer or your divisional community care ministries secretary.

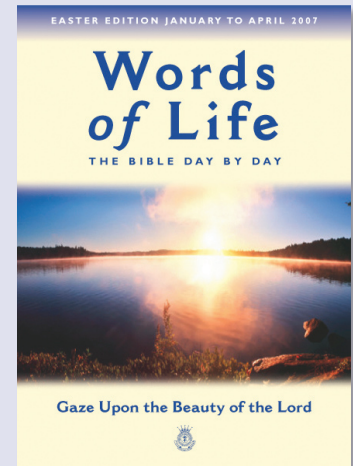
It's a Small World After All

Do you want to know what's happening internationally in The Salvation Army? *Global Exchange* provides stories of real people and the incredible things they do as they give hope in many places around the world.

The latest issue includes the story of the women's mission team that went from Canada to Ecuador sharing God's love with men, women and children. They, in turn, received hope as they saw what God is doing in this South American country.

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Global Exchange is a resource magazine for women's ministries leaders published four times a year by International Headquarters. For more information on how you can receive Global Exchange, contact The Salvation Army Women's Ministries, 2 Overlea Blvd, Toronto ON M4H 1P4; tel: 416-422-6182; e-mail: marjorie_yetts@can.salvationarmy.org.



Gaze Upon the Beauty of the Lord

Words of Life – Easter 2007

The psalmist David declared he wanted only one thing and that was to "gaze upon the beauty of the Lord" (Psalm 27:4 *NIV*). David was king over Israel, a man of great power and authority, yet for him everything in life was distilled into that one longing.

This edition of *Words of Life* contains many opportunities to "gaze upon the beauty of the Lord." It includes more names of Jesus from the Gospel of John, a contemplative walk through Psalm 27, a close look at God's friend Abraham, a study of 2 Peter, a Sunday series on spiritual disciplines, a guest contribution on the theme of "dwelling," a study of the prophet Zephaniah and the final breathtaking chapters of Acts.

May these readings help you to "gaze upon the beauty of the Lord" and respond to the love song he sings over you.

Major Barbara Sampson, editor

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Kingdom Living

In Luke's Gospel, Jesus challenges us to reach out to the poor, vulnerable and disenfranchised in our society

by Major Brian Armstrong, Corps Officer, Winnipeg East Community Church, Manitoba



Authority Bestowed

For Luke, the birth narratives of both John the Baptist and Jesus of Nazareth are proclamations that these events have been initiated by God and that those involved need not be afraid. First, consider the story of John: "Then there appeared to [Zechariah] an angel of the Lord, standing at the

right side of the altar of incense. When Zechariah saw him, he was terrified; and fear overwhelmed him. But the angel said to him, 'Do not be afraid, Zechariah ... Your wife Elizabeth will bear a son and you will name him John'" (1:11-13). Even John's ministry task is assigned by God: "He will turn many of the people of Israel to the Lord their God" (1:16).

Now consider the annunciation of Jesus. At God's initiative, the angel Gabriel tells Mary that she has been chosen to bear the Son of God. He reassures her, "Do not be afraid ... You will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his Kingdom there will be no end" (1:31-33).

The naming of John and Jesus has significance. Under normal circumstances the naming of children is left to the human

The angel Gabriel tells Mary that she has been chosen to bear the Son of God: "You will name him Jesus. He will be great, and will be called the Son of the Most High

Over the last six years, I have been challenged with the task of communicating "Kingdom living" principles to students at William and Catherine Booth College in Winnipeg. After several years of academic study and practical ministry, I felt confident that I had learned some things along the way that would be helpful to pass on to the next generation of Christian leaders. In fact, I felt very much like Luke who, "after carefully investigating everything," wanted to present an orderly account so that students might know the truth concerning the things of their faith in Jesus Christ.

When I read Luke's Gospel I hear him saying, "I've got it! I've put it together and it makes sense. Listen to this good news. First, the Kingdom of God has come. Second, God is continuing to establish this Kingdom. And, third, God invites us to participate in the establishment of this Kingdom."

father. But these are not normal circumstances. The Kingdom of God is being established and God himself is taking the initiative of naming the children. Luke records that Zechariah is silenced until he writes the name “John,” the name God had chosen (see 1:63-64). In the same way, Mary and Joseph follow the angel’s directive: “After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb” (2:21).

We would do injustice to Luke’s writing if we missed the significance of the naming ceremony. In the creation story, Adam was given the task of naming the animals: “So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name” (Genesis 2:19). Humankind was given dominion over the animals (Genesis 1:26-28), and the Bible makes a deliberate connection between naming and authority.

Another example is recorded in Exodus, where we read about Moses’ fear in approaching his fellow Israelites to tell them that he is going to be their representative to Pharaoh. To be able to name God would give him authority. In effect God says to Moses, “You are going under my authority, just tell them ‘I AM WHO I AM’ sent you” (see Exodus 3:11-14). So it is with the naming of John and Jesus. The naming is a proclamation that these children belong to God. Their births are God’s initiative.

Proclaiming Good News

The good news is that the Kingdom of God has come in the person of Jesus Christ. This is made clear in his first public sermon in Luke: “When [Jesus] came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: ‘The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.’ And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes

of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing’” (Luke 4:16-21). It’s as if Jesus looked around and said, “I’m here to tell you some good news. The Kingdom of God has come.”

According to Luke, Jesus was sent to reveal the good news of the Kingdom of God (4:43). Throughout Luke’s Gospel we are provided with miraculous evidence to validate Jesus’ proclamation that the Kingdom of God has come. If you want proof that a new day has arrived, observe how Jesus makes the lame walk, the blind see, the dead return to life and the sick well again. He talks to unclean spirits and they obey him. He speaks to the elements of nature and they do as he commands. The child born by the Holy Spirit of God to a virgin in Bethlehem is establishing his Kingdom.



Least, Last and Lost

In Chapter 9, Jesus sends out his disciples with the particular task of proclaiming the Kingdom of God (9:2). And as we follow Luke’s Gospel through to the death and resurrection of Christ, we are confronted with numerous teachings about our role as believers in the ongoing establishment of God’s Kingdom.

When I think about the impact of Luke’s Gospel on my own life and ministry, I am confronted again and again with the fact that I worship and serve the Holy One of Israel, that he is continuing to establish his never-ending Kingdom and that he is taking an enormous risk by inviting me to be part of this great adventure.

My role is put into perspective by listening in on the discussions of the disciples

and the responses of Jesus. In Luke 9:46, “An argument arose among [the disciples] as to which one of them was the greatest.” But Jesus proclaimed that “the greatest among you must become ... like the one who serves” (22:26-27). That has become the motivation of my ministry. For 13 chapters Luke unpacks this theme, primarily through parables. These stories depict people who have no rights in society—the ostracized, the defenceless, those in need of an advocate. They refer to the excluded, the poor, the sick and the lost (sheep, coin or son), widows, children, the uninvited, the blind and the outcast.

Go and Do Likewise

According to Luke, the greatest in the Kingdom of God is one who looks after the disenfranchised of our society—the weak who have no voice and no rights. Our task is to care for the least, the last and the lost. If you want to be great in the Kingdom of God, you’ve got to be a servant of all. Jesus said, “I am among you as one who serves” (22:27). If we have ears to hear, the same message is given in the parable of the Good Samaritan. The despised Samaritan does a good thing by tending to the needs of a hurting individual. But Jesus doesn’t say, “Go be a Samaritan.” He says, “Go and do likewise” (10:37).

Luke’s Gospel presents us with the good news that the Kingdom of God has come in the person of Jesus Christ. He is continuing to establish his Kingdom and invites us to join with him. The author begins by stating his intentions to write an orderly account so that the truth might be understood. He ends with Jesus opening the minds of the two disciples on the road to Emmaus: “Then he said to them, ‘These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.’ Then he opened their minds to understand the Scriptures, and he said to them, ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised ...’” (24:44-49).

Now, go and do likewise. 

All Scripture quotations from NRSV

Why an Army?

HOLY SPIRIT POWER

Conclusion of a three-part series calling The Salvation Army back to its founding idea

by Captain Grant Sandercock-Brown, Corps Officer, Chatswood Corps, Sydney, Australia

Do we, in our Sunday meetings, expect God to be at work? Do we believe that we will see evidence of the Spirit's presence in our midst every time we meet? I ask that question because in our answer, to quote E. E. Cummings, lies the "root of the root and the bud of the bud" of a renewed spirituality.

If you were to examine the Corinthian church, the Wesleyan revival, the early years of the Army and indeed the current Pentecostal revival, you would find they all have something in common. They were (and are) filled with people who expected God to act through his Spirit.

For instance, in the days of the Early Church, Corinth was a pretty wild town and the local congregation reflected that same wildness. If Paul had to write several chapters in his letter on the subject of orderliness in worship, we can be pretty sure that's because there was a great deal of disorderliness.

Yet for all their faults, and there were some big ones, when the Corinthian church met, they expected God to be at work through his Spirit in prophecy, tongues and gifts of healing. It was a church that was alive spiritually.

I think you can see the same expectation in the early Army. The Spirit was at work convicting people of their sin, leading women and men to repentance, transforming the drunk and the debauched. "People will be saved

today," they said. We can still read the excited reports in old *War Cries* of people saved and lives transformed.

In a different way, such belief is also true of our Pentecostal brothers and sisters. The great strength of the current Pentecostal renewal is not its theology, practice or even its music, but that many of their leaders and their congregations expect and long for God to be at work through his Spirit. They believe it will happen and praise God when it does.

It appears that such an expectation, expressed in prayer and action, is important. The practical principle evident in the New Testament record is that God chooses not to act unless we play our part. We know that Jesus did few miracles in Nazareth because of the locals' lack of faith. Time and time again Jesus required acts of faith in those he was about to heal or forgive.

That is not to fall into the error of thinking that God is powerless to act without us. He is not. But rather to humbly recognize that, by the grace of God, our prayers and our actions—expectation expressed—matter to God. They truly have Kingdom significance.


And so the question becomes more urgent: Do we expect God to be at work? Do we, in our sometimes comfortable congregations, pray earnestly that God will work in our hearts and lives and in our meetings every time we meet? Or has the question even crossed our minds?

If we are in decline, it is not because the concept of a Salvation Army has outlived its usefulness or that "God has withdrawn his blessing" (which is prosperity gospel language). But it may well be that, for many of us, there is a failure to hold our spiritual nerve, a failure of belief and expectation. Perhaps our faith and service have become routine and we have lost our overarching "world for Christ" vision.

This must not be. God, all-powerful and all-loving, waits to pour out his Spirit on us. We can trust God to be God and play his part.

Rediscovering or even maintaining a spirituality of expectancy may not be easy. It requires repentance, both individual and corporate. It requires us to believe in who we were raised up to be. Above all, it requires a simple yet absolute trust that God is God and that he is at work.

I long to be a part of meetings where, every Sunday, people tell of what God is doing in their lives and, every week, people come and kneel to get saved or to seek a deeper experience of God.

The "root of the root and the bud of the bud" of revival is a spirituality of expectancy—the deep conviction that "God will be at work," permeating our individual hearts and our corporate heart, the belief that we will see the evidence of the Spirit's work every time we meet. We must be a people who believe in, and live out, such a spirituality. Remember, it is not all up to us. 



God, *all-powerful and all-loving,*
waits to pour out his *Spirit* on us

Not From a Distance

John's Gospel reminds us that God is not detached or disconnected. Rather, the Word became flesh and dwelt among us

by Major Gail Winsor, THQ Pastoral Services, St. John's, Nfld. & Lab



In John 6, Jesus speaks of himself as the living bread ... come from Heaven to "give life to the world"

I stood in the department store, captivated by the gentle rhythm of a popular song. The music was calming, conjuring up a sense of harmony and well-being. As I listened more carefully, however, the serenity of the moment was shattered as I became aware of the words accompanying the soothing melody: "God is watching us from a distance."

What troubled me was not the notion that God is watching us, for I had long understood that God sees what is happening in his creation. My difficulty lay with songwriter Julie Gold's use of the phrase "from a distance." It describes how, from a distance, all appears perfect—the world is flawless and one is not exposed to the harsh realities of life. The implication is that God, looking at this world from the perspective of a "somewhere-up-there" dwelling place, doesn't comprehend the realities of the human condition. He is detached, disconnected or perhaps even

deluded about human existence. This concept is far removed from the portrait of Jesus presented in the Gospel of John!

At first glance, you might think that John shares Julie Gold's sense of God as a remote cosmic figure. He opens his story of Jesus: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning" (John 1:1-2). Reading on to verse 3, however, one finds "the Word" (one of John's titles for Jesus) placed in intimate contact with the world as its creator. Then, as if to address the fallacy that God is an absentee landlord, John makes two incredible statements: "He was in the world, and though the world was made through him, the world did not recognize him" (1:10) and "The Word became flesh and made his dwelling among us" (1:14). God did not adopt the stance of a distant observer. After centuries of revealing himself to humanity through the prophets, he made the most startling revelation of all, in the person of Jesus.

It is difficult to encapsulate John's picture of Jesus in one title or idea, for in 21 chapters he says a great deal about who Jesus is and what he does. There is, however, one concept John uses repeatedly that may provide a useful framework for our thinking. Taking Jesus' own words, John presents Jesus as the Son sent by the Father, as God himself coming to live with us. This is not God watching from a distance!

Why Did God Send Jesus?

There are many possible responses, but four will provide a focus for reflection. According to John, Jesus was sent:

1. To reveal God. Jesus is qualified to reveal God because he knows the Father in an unprecedented way (1:18). How does this revelation unfold in John's Gospel? In John 2, we read of Jesus' first miracle at Cana. John describes only seven of the miracles that Jesus performed during his earthly ministry, each revealing something about Jesus. By the time Nicodemus meets

Jesus in 3:2, it is clear that the miracles have caused him to think more deeply about who Jesus is. This influential Jewish teacher concludes that Jesus is God on the basis of his ability to do miraculous signs.

The revelation of God through Jesus' works is emphasized in John 5:19-22, when Jesus states, in effect, "Whatever the Father does the Son also does." When we see Jesus at work, we are seeing God in action. The point is made even more strongly in 14:9-10 when, in response to Philip's request to be shown God, Jesus replies, "Anyone who has seen me has seen the Father. . . It is the Father, living in me, who is doing his work." God's nature is revealed in Jesus' acts of love and power.

The revelation of God in Jesus is also seen in his teaching. Jesus' words are God's words (3:34), expressing God's mind and will for the world. Jesus invites his hearers to put this teaching to the test as they strive to do God's will (7:17). He knows that as they seek to obey God they will recognize the divine authority behind his instruction. His words are trustworthy because they come from God (8:26).

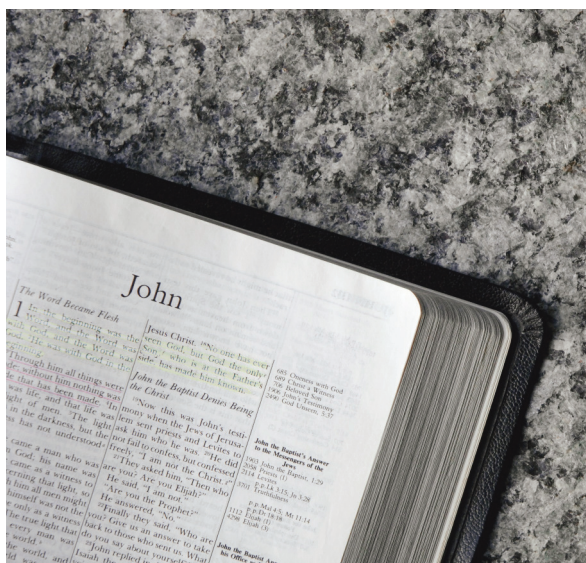
2. To do God's will. In John 4, the disciples are concerned that Jesus needs something to eat. His response? "My food . . . is to do the will of him who sent me and to finish his work" (4:34). Jesus exhibits a deep commitment to the mission that he accepted when he came to live among us. In fact, that mission was the purpose for his coming (6:38). Only when he completes all that he has been sent to do will he return to the Father (17:4-5).

3. To offer humankind eternal life. Through Jesus, we can be saved from the eternal consequences of sin by accepting his offer of everlasting life (3:16-17). How can Jesus make such an offer? He takes the consequences of our brokenness, our punishment, upon himself. In John 6, Jesus speaks of himself as the living bread that gives us eternal life. He has come from Heaven to give "life to the world" (6:33). This "bread," he says, is his body that will be sacrificed "for the life of the world" (6:51). Chapters 13-20 describe in detail the path Jesus travelled so that we can be offered this eternal life.

4. To bestow the Holy Spirit on his followers. Jesus made it clear that after his death and resurrection, he would return

to the Father's side (13:1, 3). This does not mean that God becomes a distant observer; instead God continues to be present with his people through the gift of the Holy Spirit. The Spirit will be sent to teach and remind believers of all that Jesus said (14:26). In other words, through the Spirit, the ministry of Jesus remains in the life and witness of those who have chosen to follow him.

On the night before his crucifixion, Jesus prays for his followers in a manner that connects their mission with his. He says to the Father, "As you sent me into the world, I have sent them into the world" (17:18). The continuation of his work has been bequeathed to his disciples. The Holy Spirit will be their resource, enabling them to engage in this commission. In 20:21, Jesus intentionally charges those gathered in Jerusalem on the day of



his resurrection, "As the Father has sent me, I am sending you"—words that echo throughout time to the minds and hearts of his followers today.

How Do We Follow Him?

If we are sent by Jesus, as Jesus was sent by the Father, then we can best know our mission by following his example. We do this by:

1. Allowing God to reveal himself to others through us. If the Spirit of God lives in us, then the nature of God should be seen in our actions (15:1-8). We become God's representatives—our words, attitudes, actions and reactions are "read" by those seeking to understand who God is. Of course, precisely what sort of God is revealed through us depends on the extent to which we allow the Spirit precedence.

Our challenge is to live true to the pattern that Jesus has set for us.

2. Endeavoring to do God's will. We begin by doing the work of God that, Jesus said, involves believing in the one God has sent (6:29). In John's Gospel, believing is more than merely giving intellectual assent to a concept. It involves deep trust and carries the sense of giving one's heart to the object of belief. This entails profound personal commitment and faith. When Jesus says that the work of God is to believe in the one God has sent, he tells us that any work we do for God must grow out of our commitment to him. Faith in Jesus is an integral aspect of what it means for us to be sent by him.

3. Reminding the world of Jesus' offer of eternal life. As we have received this priceless gift, so we share its availability with others. In 17:3, Jesus defines eternal life as entering into relationship with God, "that they [may] know you, the only true God, and Jesus Christ, whom you have sent." This relationship continues into eternity. Jesus promises that he will return for his people so that they will be with him in the Father's house (14:2-3).

4. Accepting the gift of the Holy Spirit. The Spirit has been sent to us by God so that he may continue Jesus' mission through us (15:26-27). By his Spirit, God remains present and active in this world. He is where his people are!

While some may prefer the remote, benign picture of God painted by Julie Gold, I find myself drawn toward a different portrayal of God's involvement with his creation. This Christmas perhaps I'll turn on the CD player and settle back to meditate on the words of Cecil Francis Alexander instead:

*He came down to earth from Heaven
Who is God and Lord of all,
And his shelter was a stable
And his cradle was a stall;
With the poor and mean and lowly
Lived on earth our Saviour holy.*

*And our eyes at last shall see him,
Through his own redeeming love;
For that child so dear and gentle
Is our Lord in Heaven above.
And he leads his children on
To the place where he is gone. S*



Shining a Star of Hope

Christmas Revelation

as told to Major Sharon Rowsell

*Assistant Executive Director, Hope Acres Rehabilitation Centre,
Ontario North Division*

My name is Ann and I want to relate what has happened to me—how I received the hope I needed. Life often hands you a raw deal, and so it was with me. I had been trying for several months to get on my feet financially, but was having difficulty. The bills kept coming, my son needed school clothes and the rent had to be paid. Life seemed like an endless tunnel that kept getting darker and darker.

My family had struggles of their own, so I hesitated to call on them for help. I didn't want to add to their load. I saved what I could and tried doing without any luxuries. I saved coupons to cut the costs of food and other necessities. But there was always the burden of finding enough money to keep a roof over our heads and food on our table.

Then one of my neighbours told me about the Salvation Army food bank where I could get some groceries to tide us over. I was embarrassed to have to go to such an agency for help. I never thought I would need a hand out. But the woman at the food bank was so friendly and kind. She provided me with food, personal items and lunch snacks for my son. At her suggestion, I also registered for Christmas

assistance. I wanted my son to have a real Christmas, like his friends.

As this employee shared with me, she was so sensitive to my situation and, in a non-threatening way, told me that God loved me. I was touched by her words of compassion. She also told me that Christmas was about giving—that's why The Salvation Army is so involved in making life a little easier for so many who are having trouble meeting the demands of the day.

When I went to the designated location to pick up my Christmas hamper and gifts, I was overwhelmed to see what had been prepared. It was more than I had ever expected. I began to cry and thanked the workers for making this a great holiday for us. They told me, "We want to make Christmas a special time since it is the birth of our Lord." Then one of the women took me aside and shared her faith with me.

I couldn't help but think about my own life. I decided right there and then that I had to change. I needed to know this person, Jesus, as this woman knew him. Together we prayed and I had a revelation of hope for the first time in a long, long time. Thank you again, Salvation Army, for all that you have done for me.

As these stories illustrate, the Army is on the front lines of hope during the holiday season. When we reach out in love, something miraculous happens—we see the face of Christ in others

My Surprise Hospital Visit

by Captain Curtis Butler

Divisional Secretary—North, British Columbia Division

The call came in the middle of the night. “My friend Dodie is dying,” the woman said. “Can you visit her at the hospital?” Her voice was not panicked, but urgently matter of fact. When I asked if she had contacted the hospital chaplain, she replied, “No, Dodie wants to talk to someone from The Salvation Army.” I agreed to visit first thing the next morning.

As I drove to the hospital, I pondered the absurdity of my errand. An anonymous phone call requesting that I visit a stranger with terminal cancer. What could I possibly add to the picture? Oh, I had the patented Scripture verses picked out and the bedside prayer prepared, but what difference could I really make in this person’s life?

My heart raced as I walked down the hospital corridor. Entering the room, I was struck by how sterile it felt. No pictures on the walls, no balloons, just one small vase on the night table with a flower arrangement past its prime. The late winter sun penetrated

the gaps in the vertical blinds. There, tethered to an IV pole, was Dodie, a woman in her late 40s.

“Hello,” I said, trying to temper my nervousness. My voice sounded too loud for the room. “My name is Curtis. Are you Dodie?” She smiled shyly as I shook her hand. Her teenage son, Mark, sat in the corner, eyeing me guardedly.

I knew right away that Dodie was uncomfortable, but the urgent need to tell her story outweighed her anxiety. As I pulled up a chair she thanked me for coming and asked if I would pray with her. “We never went to church,” she admitted. “We never got into the habit. But I’ve always believed there is a God.”

“Last October I was diagnosed with cancer. I thought this Christmas might be my last. I heard on the radio that The Salvation Army was looking for volunteers, so I went to see what I could do. I had cancer, but figured I could still help out. They gave me a job putting toys into Christmas hampers because I really wanted to do something for children.



“There was a poster on the wall,” she continued. “It read, ‘Jesus is the reason for the season.’ That quote awakened something within me. I knew I wanted to be saved, so one night I prayed. I told Jesus that I was sorry for my sins and I asked him to save me. I wanted you to visit me because I don’t know if I did it right.”

It was one of the most honest, vulnerable confessions I had ever heard. I assured her that she did it right and that Jesus had saved her. As we prayed, I wondered who was leading whom to Jesus. It made me realize that we are not

Christian because we say so, but because we do so. Dodie had done so long before she said so. When she volunteered at the Army, she gave up her precious last days to offer others a better Christmas.

On my way to the hospital I had wondered what I could contribute to the story of this stranger. The truth is that Dodie contributed to my story. She became Christ to me and added to my understanding of God. In the end, all theology is autobiographical. God speaks to us as we share our stories with each other. Are you ready to listen?

Holiday Haircuts

by Captain Darlene K. Hastings

*Director of Volunteer Services and Special Events,
Maxwell Meighen Centre, Toronto*

Joseph Mario C., who had a past of substance abuse said, “This is the first Christmas in a long time that I can actually remember, and it was my best ever!”

Mario volunteered at the Maxwell Meighen Centre during the Christmas season. He

loved decorating our trees and even donated decorations to improve their look. Mario was proud of his creations and was especially excited by the manger scenes he placed under the trees. “Look, we even have the baby Jesus!” he exclaimed. In a world that oftentimes leaves out Jesus, it was refreshing to

see such enthusiasm.

As a seasoned hairstylist, Mario offered to cut men’s hair for free so they could “look nice for Christmas.” The men who took advantage of this gift looked great! On Christmas Day, Mario also spent time encouraging clients who were waiting for their turn to have a special Christmas lunch and gift from the centre.

Mario’s infectious, joyous attitude encouraged laughter in everyone. Many of our clients are not so happy during the Christmas season. It is a

time when they are missing family and friends or thinking about how their lives have taken a bad turn. Mario knows and understands. A few years ago he was one of our clients.

At Maxwell Meighen Centre he received counselling, housing assistance and treatment to help clean up his life. Through God’s strength, faithful friends, dedicated workers and determination, Mario put his life back together. He knows that life can change for the better, even when all looks hopeless.

Home for the Holidays

by Captain Derek Pluchinski

Corps Officer, Yellowknife Corps and Resource Centre, Alberta and Northern Territories Division



Patrick with Inspector Roch Fortin and Terri Shea

The Salvation Army in Yellowknife, working together with the local Rotary Club and RCMP detachment, helped a young man see his Christmas dream come true. Patrick was a resident at The Salvation Army's resource centre in Yellowknife. Sadly, in August 2005, his mother passed away in his hometown

of Gjoa Haven, Nunavut, and he was unable to return to attend her funeral. It had been seven years since Patrick last saw his family.

In October 2005, Patrick met Inspector Roch Fortin from the Yellowknife RCMP detachment through a new partnership program between The Salvation Army and the RCMP called "the buddy sys-

tem," which allows closer communication and trust to develop between homeless citizens and the police. Inspector Fortin met with Patrick and listened to his story. He then approached Major Bob Mac Kenzie of The Salvation Army to see if there was some way to help Patrick get home for Christmas. Since both men were members of the local Rotary Club, they asked their fellow Rotarians and the local RCMP detachment for assistance. Money was quickly raised for Patrick's trip home and First Air Airlines offered to cover the remainder of the flight costs.

In December, Patrick's Christmas wish came true and he returned to Gjoa Haven for two weeks to see his family. Reminiscing about his experience, Patrick said, "I was really happy to see all my relatives again. They hadn't seen me in seven years. I got Christmas presents from my family and we ate traditional food like caribou and arctic char. Christmas is a time of giving, a time to gather with family who love you. My Aunt Anne's birthday is on Christmas, the same day that Christ came to earth for us."

The love and generosity of God was played out in ordinary people who were motivated to send Patrick home for Christmas. But the story doesn't end there. After his return from Gjoa Haven to Yellowknife, Patrick was offered a job at the local RCMP detachment during the warmer months. Inspector Fortin asked Patrick if he would like a job washing the patrol cars.

Terri Shea, Patrick's supervisor, notes: "I got to know a lot about Patrick and his family during coffee breaks. At times our discussions were filled with laughter. At other times Patrick was sullen and feeling down. These moments were bittersweet because I felt sorrow for the hardships endured by Patrick, but also thankful for the gifts in my life."

As the summer finished and the days grew colder, the car wash detail ended. On his last day Patrick was invited to the commanding officers' coffee break and was given a round of applause from the members of the detachment. The Christmas gift to Patrick from one RCMP detachment was returned to them in ways they never dreamed of.

Winter Warmth

by Major Neil Lewis

Executive Director, London Centre of Hope, Ontario Great Lakes Division

Sometimes I look back at the time and resources expended on a project and wonder to myself: Did it benefit anyone? Did it make a difference? Could the resources have been used more wisely? In recent days, the instability in our world has created a new urgency in me. More than ever, I am convinced that I don't have time to fool around. My actions must be meaningful if I want to make a difference in my world.

This is especially true at

Christmastime. As an Army, we put a lot of planning, effort and resources into the holiday season. I wonder: Is it worth it? If we didn't do this work, would anyone notice? The answer is a resounding yes. Every meeting, every hour spent on kettles or sorting toys is important. Every effort to help those in our shelters receive gifts, attend a Christmas chapel meeting or enjoy a turkey dinner means so much.

I know this from their enthusiastic reactions when we bestow the gifts, clothing, fresh


fruit and vegetables. I know from the dancing eyes of children when they receive sweet cakes and candies. I know from the smiling faces of homeless people who gobble down spoonfuls of mashed potatoes, gravy and turkey. This is God's work, and it is important because it is all about people. Everything the Army does during the Christmas season is worth it. We are doing what Christ would have us do.

The following letter from a former resident reinforced for me the importance of the Army's Christmas work: "To Salvation Army staff. All of you who gave up time with your families, friends and loved ones this Christmas, thank you so very much. The

cooks who spent hours preparing meals as well as the volunteers who set tables or gave out laundry soap—all of you deserve a pat on the back.

I've had to make use of this hostel—its food and its warmth. By warmth, I mean warmth from the elements, but also warmth from the goodness of your hearts.

When I first arrived here, I felt embarrassed, hurt and depressed. To look in the mirror and see myself made me cry. No one wants to be homeless. But what I found here is that there are no questions asked.

The staff gave me a wonderful Christmas dinner, expecting no thanks. However, I want to extend to you all my sincere appreciation. God bless." 

Faithful Service

Major Joan Law retired September 1 following 32 years of ministry as a corps officer in Saskatchewan and British Columbia. She comments, "As shy as I was coming out of college, I slowly became better at getting to know people and made many friends in each appointment. I learned to appreciate new ways and ideas and how to use the spiritual gifts God had given me. Highlights include cooking for Alpha and seeing new people come to Christ and growing in their faith. I was also blessed through my participation in community barbecues and leading Christmas Eve services, as well as through leading home Bible studies. Together with my husband, Don, I am thankful for being able to watch my children grow spiritually and am pleased that today they are all actively involved in their own places of worship. God has blessed us as a couple in so many different ways that I can't begin to describe. I am grateful for his goodness and for the many people who have prayed for me and supported me through my illness. God is so good."



Dedicated to God



CORNWALL, ONT.—Thomas Lam is dedicated back to the Lord. From left, Cpts Glenn and Jeananne Wirachowsky, COs; Erika and Tony Lam, parents, with Thomas' brother, Jacob; Elsie and Vern Brown, grandparents



PENTICTON, B.C.—Kesha Evelynrose Illig is dedicated back to God by her parents, Michael and Stephanie. Also pictured are Peter Illig, godfather; Mjr Tom Brown, CO; and Julie Remizove-Sivadon, godmother, who travelled from California for the occasion

Musical Reinforcements



TORONTO—Six new songsters are commissioned at Etobicoke Temple. From left, Mjr Robert Gilbert, CO; Janine Ivany; Brian Ede; Joy Jones; Ana Jibbison; Caroline Fasuyi; Charlie Souththipanh; SL Gordon Hind

Junior Soldiers to the Fore

CORNWALL, ONT.—Three junior soldiers are recognized by Cpts Glenn and Jeananne Wirachowsky, COs, and André Lavallee, prayer partner. Front row, from left, Anna and Nathan Bowering, who received unit certificates, and new Junior Soldier Zack Sabourin, holding his Junior Soldiers' Pledge



WHITBY, ONT.—Chantel Bellingham and Ashlynn Haight are honoured as junior soldiers of the year by JSS Carol Blair



PRESIDENT

The Board of Trustees of The Salvation Army William and Catherine Booth College and the Presidential Search Committee invite inquiries, nominations and applications for the position of President.

Founded in 1982, William and Catherine Booth College is an international community of The Salvation Army devoted to sound scholarship and fervent faith. Located in Winnipeg, Canada, it offers university-level education through residential, regional and distance programs throughout North America and, increasingly, internationally. The student body is culturally and denominationally diverse.

The College seeks for its President a Salvationist scholar accomplished in the areas of spiritual, academic and administrative leadership, who will embody and promote the Salvationist heritage of personal and social holiness, pursue academic excellence and direct enrolment and resource expansion.

He/she should possess a doctoral degree and strong skills in administration, communication, collegial leadership and fund-raising.

Review of applications will begin in December and continue until an appointment is made. Interested individuals should provide a letter outlining their interest in and qualification for the position, a curriculum vitae and the names and contact information for three references. Applications and nominations may be submitted electronically or by mail to: Lt. Colonel Lyell M. Rader Jr., Chair, Presidential Search Committee, William and Catherine Booth College, 447 Webb Place, Winnipeg, MB R3B 2P2 Canada, presidentialsearch@boothcollege.ca

For more information about William & Catherine Booth College, visit our website at www.boothcollege.ca

*William and Catherine Booth College is
an Equal Opportunity Employer*

Strengthening God's Army



SMITHS FALLS, ONT.—Eleven new adherents are welcomed at Smiths Falls CC. Back row, from left, Shanda Fuller; Dave Fuller; Scott Harland; Dawn Fode; Mjr Sterling Snelgrove, divisional ministry co-ordinator, Ont. E Div. Front row, from left, Cpt Brian Fuller, CO; Kathy Turcott; Hudson Cassel; Kevin Pilkington; Charlie Smith; Virginia Gibson; Verna Harland; Cindy Scharf; Cpt Sue Fuller, CO

What are you doing this summer?

Camp Rainbow



The Salvation Army is looking for mature Christian staff aged 18 and older for Camp Rainbow, a summer wilderness ministry camp. We are looking for motivated, hard-working individuals who love to connect teens with the message of God. This camp deals exclusively with youth aged 13 to 17 from the Greater Toronto Area with a large part of the program involving out-tripping experiences. Staff members are responsible for supervision and programming for campers in all areas of the camp.

For more information on working at Camp Rainbow this summer, contact the Ontario Central Youth and Camping Department
E-mail: camp_ont@can.salvationarmy.org; phone: 416-321-2654, ext. 179; fax: 416-321-2448



Mark your calendar and plan to attend
May 18-20, 2007

Agincourt Community Church (Chester and Danforth)

**100th Anniversary Weekend
With General John Gowans (Rtd)**

The Salvation Army Agincourt Community Church
3080 Birchmount Road

If you have memories and historical information about Agincourt CC, fax 416-493-3569 or e-mail agincourtcorps@bellnet.ca. For more information call the church office at 416-497-7520

Include Booth College in Your Will



After providing for your family and loved ones, you, as a supporter of The Salvation Army's William and Catherine Booth College, may want to include the college in your will, thus helping to perpetuate your memory and assure the long-term future of the ministry of the college.

Bequests can reduce the tax payable in the final year of your life, in addition to tax payable by your estate, if any. The college will not be taxed on any bequests made to it.

You can give needed support to William and Catherine Booth College by simply including the following words in your will:

"I give, devise, and bequeath to The Salvation Army William and Catherine Booth College, 447 Webb Place, Winnipeg, Manitoba, R3B 2P2, Canada (insert amount being given here) to be used to support the ministry of education of William and Catherine Booth College."

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name William and Catherine Booth College as a contingent beneficiary in the event someone named in the will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

For more information, contact Booth College Development Department, 447 Webb Place, Winnipeg MB R3B 2P2

BoothCollege

A LEGACY AND A PROMISE

CELEBRATING TWENTY-FIVE YEARS OF GOD'S GOODNESS AND GRACE,
BOOTH COLLEGE REMEMBERS A RICH HERITAGE AND ENVISIONS A BRIGHT FUTURE

Ministering in the Great White North

WHITEHORSE, YUKON—Members of Whitehorse Corps travelled to Fort McPherson, N.W.T., on CCM business. Their mission was to hunt caribou north of the Arctic Circle that would then be used to feed the homeless of their community. While in Fort McPherson, they visited the elderly, sharing in prayer and encouragement. Members of the team are shown resting at the Arctic Circle



Local Leadership Strengthened



THOMPSON, MAN.—New CSM Addie Colbourne is commissioned by Cpts Gerry and Hannu Lindholm, COs. (To read more about Addie's story, visit Salvationist.ca)

TRIBUTE



VICTORIA—Born in Ingersoll, Ont., in 1936, **Major Frederick Alan Pittcock** moved with his family to nearby Woodstock, Ont., where in 1958 he married Donna Jean Howells. Sensing God's call to officership, they entered training in 1966 in the Messengers of the Faith Session. Corps appointments took them to Campbellton, N.B., Kirkland Lake and London South, Ont. Six years were also spent in the THQ finance department, during which Alan was a member of the Canadian Staff Band. They moved to B.C. in 1979, serving at DHQ before being appointed to the Victoria Sunset Lodge, from which they retired in 1995. While in Northern Ontario, Alan served as Rotary Club president. He was later honoured by becoming a Paul Harris Fellow. In retirement, Alan was an active bandsman and songster at Victoria Citadel, where he also attended men's fellowship and weekly Bible study. He is survived by wife, Donna; daughter, Lorraine; son, Bryan (Joanne); grandchildren and great grandchildren, brothers and a sister, nieces and nephews.



LETHBRIDGE, Nfld. & LAB.—Two years after his marriage to Dulcie Pollard in 1963, **Aux-Captain Gerald Hynes** accepted Christ as his Saviour. After he worked for many years as a cook, Gerald and Dulcie sensed God's call to full-time ministry. They became territorial envoys in 1982 and auxiliary-captains in 1985. For almost 18 years they served as corps officers in six Newfoundland communities where they had the joy of witnessing many come to faith in Christ. Retiring in 1999, they moved back to Lethbridge, one of their earlier appointments, where they became involved in corps activities and continued to minister in other communities as health and time permitted. Gerald loved life, especially outdoor activities, and will be fondly remembered for his vibrant witness, musical ministry and love and commitment to his family. He is missed by wife, Dulcie; sons Kevin (Christina), Scott (Goldie) and Jerry (Wendy); daughter, Jacqueline Stride (Craig); nine grandchildren; three great-grandchildren and many other family members and friends.

Tribute Guidelines

Salvationist is happy to print tributes as space permits. They must be received within three months of the promotion to Glory and include: community where the individual resided; conversion; corps involvement; Christian ministry and survivors. We reserve the right to edit submissions. Photos submitted will be returned. Digital photos in TIFF, Photoshop EPS or JPEG format with a minimum 300 ppi are acceptable. Send to: Editorial Department, 2 Overlea Blvd., Toronto ON M4H 1P4; e-mail: salvationist@can.salvationarmy.org; fax: 416-422-6120.

GAZETTE INTERNATIONAL

Promotions/appointments

Cols M.Y. Emmanuel/T. Regina Chandra Bai, TC and TPWM, India Central Tty; Cols M.C./Susamma James, TC and TPWM, India South-Eastern Tty, with rank of commissioner; Cols Peder/Janet Refstie, TC and TPWM, Brazil Tty, with rank of commissioner; Lt-Cols Nestor/Rebecca Nuesch, TC and TPWM, South America East Tty, with rank of colonel; Lt-Cols Paul Peter Christian/Anandiben Paul, CS and TSWM, India Northern Tty; Lt-Cols Sumant L./Nalini Parkhe, CS and TSWM, India Western Tty; Mjrs Jayapaul/Yesudayamma Devarapalli, TC and TPWM, India Eastern Tty, with rank of colonel

TERRITORIAL Appointments

Mjrs Len/Heather Ballantine, Yorkminster Citadel, Ont. C Div (additional responsibility for Mjr Len Ballantine); Glennys Bonnar, DROS, Ont. E Div (additional responsibility); Mjr Ray Braddock, East Toronto Citadel, Ont. C Div; Maurice Davis, special assignment, Calgary community services, Alta. & Northern Ttys Div; Mjr Ruby Froude, divisional women's

ministries secretary and public relations co-ordinator, Nfld. & Lab. W Div; Cpt Wayne Greenham, Montreal family services, Quebec Div (additional responsibility); Mjr Verna Hynes, divisional director for personnel (officers) and divisional retired officers' co-ordinator, Nfld. & Lab. W Div (additional responsibility); Mjr Kevin Metcalf, secretary for music and gospel arts, THQ corps ministries (effective Jan 19, 2007); Mjr Lorian Metcalf, associate CO, Toronto Harbour Light, Ont. C Div (effective Jan 19, 2007); Mjr Michele Percy, Markham CC, Ont. C Div; Mjr Sterling Snelgrove, divisional family services co-ordinator, Ont. E Div (additional responsibility); Mjrs Brian/Valerie Wheeler, DSP and DCCMS/DSSS, Nfld. & Lab. W Div

Reinforcement personnel

Mjrs Gary/Sharon Cooper, Port Macquarie/Wauchope, North New South Wales Division, Australia Eastern Tty (effective Jan 11, 2007)

Returning to Canada

Mjrs Kevin/Lorian Metcalf

Births

Cpts William/Debra Blackman, son, William (Liam) Immanuel, Sep 27

Long service—30 years

Mjrs Harold/Marion Bungay

Medical leave

Mjr Elizabeth Granter

Promoted to Glory

Brg Dorothy Wells, from Toronto, Sep 30

CALENDAR

Commissioner M. Christine MacMillan

Dec 1-3 official opening, Iqaluit, Nunavut; Dec 5 Ontario Central retired officers' Christmas dinner, Toronto; Dec 6-11 commissioning, Santiago, Chile, South America West Tty; Dec 13 Kiwanis Club of Toronto; Dec 15 Maxwell Meighen Centre, Toronto

Colonels Glen and Eleanor Shepherd

Dec 2 Santa Shuffle, Toronto*; Christmas With The Salvation Army, Roy Thomson Hall, Toronto; Dec 5 Ontario Central retired officers' Christmas dinner, Toronto; Dec 7-10 B.C. Div; Jan 7 Glenmore Temple, Calgary; Jan 8-11 divisional retreat, Alta. & Northern Ttys Div

*Col Glen Shepherd only

Canadian Staff Band

Dec 2 Christmas With The Salvation Army, Roy Thomson Hall, Toronto; Dec 16 *Toronto Star* Christmas concerts, St. Paul's Anglican Church, Toronto; Dec 27-Jan 2 Pasadena, Cal., U.S.A., including Tournament of Roses Parade

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Prayer Diary 2006

The 2006 Prayer Diary is available online at Salvationist.ca. For more information or to receive your copy by e-mail, contact Major Lynda Watt, spiritual life and prayer co-ordinator, THQ (lynda_watt@can.salvationarmy.org).

December 1-7

Focus on Ontario East Division

- 1 Pray for officers and employees as they face the busy Christmas season, that they will focus not only on "doing" but on the gift of Christmas in their lives
- 2 Praise God for opportunities to share the gospel
- 3 Pray for Kingston Freedom Ministries as they work with inmates, families and victims throughout the Christmas season
- 4 Pray for the safety of kettle workers and that they would have opportunity to witness through their ministry
- 5 Pray for the Ottawa Festival of Carols on December 10 and those who will be touched through this ministry
- 6 Pray for CCM workers as they deliver sunshine bags to those in need, that both those giving and those receiving will be blessed
- 7 Thank God for those who support The Salvation Army during this busy season; pray that they will hear the gospel message this Christmas

December 8-14

Focus on Christmas Across the Territory

- 8 Pray that Advent worship services will help children and youth acknowledge Jesus as their Saviour
- 9 Pray that every child receiving a gift from The Salvation Army will come to know the true meaning of Christmas
- 10 Pray that God's love will be shown to others through those who serve Christmas dinners for those in need
- 11 Pray that residents of long-term care facilities will sense the beauty of the season through Christmas music
- 12 Pray that God will bless every person who gives of themselves so that others may have a good Christmas
- 13 Pray that this year's kettle campaign will provide opportunities to share the gospel
- 14 Pray for those who will minister at correctional institutions during the Christmas season

December 15-21

Focus on Overseas Personnel

- 15 Lt-Col Susan McMillan, CS in charge, Santiago, Chile, South America W Tty
- 16 Aux-Cpts Edgardo and Elizabeth Avila, The Bridge, Streamwood, Ill., U.S.A. Central Tty
- 17 Mjrs Norman and Lois Garcia, corps officers, Spring Valley, N.Y., U.S.A. Eastern Tty
- 18 Mjrs Les and Bonnie Bussey, corps officers,

Manchester, Conn., U.S.A. Eastern Tty

- 19 Comrs Max and Lennie Fenner, TC and TPWM, Atlanta, Ga., U.S.A. Southern Tty
- 20 Kerry Ann Berrisford, regional assistant, Moscow, Russia, Eastern Europe Tty
- 21 Mjrs Clarence and Linda Bradbury, director and director of personnel, School for Officer Training/Evangeline Booth College, Atlanta, Ga., U.S.A. Southern Tty

December 22-28

Meditate on the Scriptures*

- 22 "He will be great, be called 'Son of the Highest' " (Luke 1:32)
- 23 "He will rule Jacob's house forever—no end, ever, to his Kingdom" (Luke 1:33)
- 24 "They will name him Immanuel (Hebrew for 'God is with us') " (Matthew 1:23)
- 25 "I'm here to announce a great and joyful event that is meant for everybody, worldwide: A Saviour has just been born ... " (Luke 2:10-11)
- 26 "A band of scholars ... asked, 'Where can we find and pay homage to the newborn King of the Jews? ... We're on pilgrimage to worship him' " (Matthew 2:1-2)
- 27 "What came into existence was Life, and the Life was Light to live by" (John 1:4)
- 28 "We look at this Son and see the God who cannot be seen" (Colossians 1:15)

December 29-31

Focus on the Canadian Staff Band

- 29 Pray that God will minister through the band at the Santa Ana Corps, U.S.A. Western Tty
- 30 Pray for the band as it participates in the Tournament of Roses Bandfest, an opportunity to express faith through music to all other bands participating in the annual parade
- 31 Pray that the music of the band will be a powerful witness to the millions of people watching the Tournament of Roses Parade on January 1

*from *The Message*

Watch for future issues of

SALVATIONIST.ca

as we explore these themes

January—Integrated Mission
February—Partners in Mission
March—Music and Gospel Arts
April—Social Services
May—Rural Ministry
June—125th Anniversary Celebration

We must be the living demonstration of Christ's love for a dying world

Jesus: Incarnation Without Borders

by Colonel Eleanor Shepherd

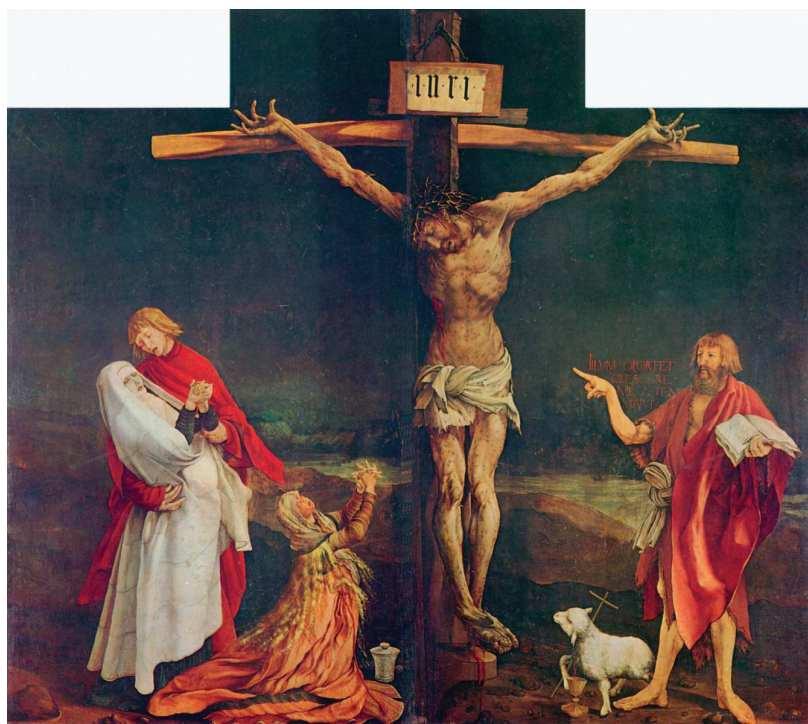
Territorial Secretary for Women's Ministries, THQ

In Isenheim, France, an altar painting by Matthias Grünewald hangs in the hospital chapel established for plague victims in the 1500s. It portrays Jesus' body on the cross, emaciated and covered with abscesses from the infectious disease. Theologian and author Henri Nouwen, in reflecting on this painting, realized that plague victims, who saw Christ disfigured by the same suppurating ulcers as their own, would have realized with a shock what the Incarnation meant.

When we suffer, the words "I know how you feel" ring hollow unless we believe the speaker has also known pain. Yet we know that God truly understands, and the Incarnation, leading to Christ's eventual suffering and death, proves how much he was willing to undergo to demonstrate his love for us.

Many today have never experienced the embracing love of a God who knows what it is to live in our world. Jesus is this God of love in human flesh. He was one with his Father from eternity. Yet when he came to earth as a human infant, he surrendered aspects of his divinity to be like us.

Jesus did this so we could become like him. To live the Christian life is to become like Jesus. As our great high priest, he intercedes for us, and as we become like him, our priestly role increases. The priest's responsibility is to bridge the gap between man and God. Christ enables us to enter God's presence on behalf of others without fear. In the rhythm of life, we mingle with those around us, sharing their concerns, before retreating to our secret place to commit their needs to our heavenly Father. The Bible likens prayer to a sweet-smelling incense offered to God (see Revelation 8:3-4).



The Isenheim Altarpiece by German artist Matthias Grünewald

In addition to speaking to God on behalf of others, we need to speak to others on behalf of God. For those not yet ready to read his Word, we must be that Word. This doesn't mean randomly quoting Scripture in all our conversations. This risks misinterpretation, misunderstanding and criticism. But we must not neglect our role as Christ's ambassadors to a fallen world, daring to speak his truth in love.

The Incarnation, leading to Christ's eventual suffering and death, proves how far God was willing to undergo to demonstrate his love for us

Incarnating God's love is costly. He may ask us to give up what he has given us for the sake of others. It's a concept that is difficult to grasp, yet it is demonstrated in the passionate intercession of at least two great biblical figures—Moses and the Apostle Paul—who were willing to give up their own lives for the sake of their people.


While Moses was seeking God's counsel for the Israelites, they were rebelliously

making themselves a golden calf. Furious at their sin, he pleaded with the Lord for their forgiveness, even if it cost his own. "Oh, what a great sin these people have committed!" he declared. "But now, please forgive their sin ... if not, then blot me out of the book you have written" (Exodus 32:31-32).

We see the same reaction in the Apostle Paul. In Romans 9:3, he says, "I would gladly be placed under God's curse and be separated from Christ for the good of my own people" (CEV). And Paul is not talking about good friends. He is pleading with God on behalf of those who are seeking to destroy him because of his faith in Christ.

What would you do if someone you were trying to encourage in his or her relationship with God rejected him in flagrant rebellion the moment you turned your back? Would you lash out in anger, or would you fall on your knees begging God to forgive them? Would you offer up your own salvation to bring them back?

I find this intensity of love immensely challenging. I think of a notorious man like convicted serial killer Paul Bernardo. Would I be willing to see myself cursed so he could be saved? I know that for God it's not a question of either him or me, but I wonder how much I really want a man like that to be saved.

Are we willing to allow God to incarnate his love in us? Only the Holy Spirit, who lives in us as a direct result of Christ's coming, makes this truly possible. 



Living the Vision: CHAPTER 12

GLOBAL MISSION

The Salvation Army is still growing—we are now active in 111 countries around the world. But our goal is not just expansion for its own sake. Rather, our global mission is a divinely inspired conviction that, because God so loved the world, we, too, must reach out to people from all cultures, races and backgrounds. Sadly, the wider global picture is marred by inequity, injustice and poverty. More than ever before, there is a role for a *salvation* army. Instead of washing our hands of our responsibility, we need to roll up our sleeves and get involved in global mission. It's not just for missionaries anymore. Every Salvationist can play a role in bringing the love of Christ to the world.

We Envision: An Army that ...

- » Goes beyond borders to every corner of the globe
- » Celebrates our rich heritage of internationalism
- » Assists our global neighbours in practical ways
- » Supports Partners in Mission and international development projects

Action Starters

- » Pray for our Partners in Mission: Liberia; Tanzania; Mexico; Germany East; Spain; Hong Kong and Macau; Singapore, Malaysia and Myanmar
- » Give generously and sacrificially to the Army's world missions/self-denial appeal
- » Encourage overseas mission teams with prayers and financial support
- » Consider what "bells and whistles" our territory can live without in order to support global mission
- » Educate yourself and speak out against the atrocities of human trafficking

- » Commit to the eradication of extreme poverty and hunger through the Micah Challenge (www.micahchallenge.org)

Visioning

We repeat the Great Commission to "go into all the world and preach the gospel" so often that it almost becomes trite. But for missionaries who sacrifice family, security and even their health for the sake of the gospel, Jesus' command is extremely costly. It's a wake-up call to those of us in the Western world who need our complacency disturbed. The problems of the world are on our doorstep and they can no longer be ignored. As Salvationists, we must make global mission a priority.

M. Christine MacMillan, Commissioner
Territorial Commander, Canada & Bermuda Territory

INTERACT WITH THIS VISION

Own it // Shape it // Live it

For address changes or subscription information contact (416) 422-6112 or circulation@can.salvationarmy.org. Allow 4-6 weeks for changes.